A

NARRATIVE

OF THE

INSURRECTION IN WALLACHIA;

BY AN EYE WITNESS.

INCLUDING THE

TEXT OF THE CONSTITUTIONS OF THAT COUNTRY,

GRANTED BY THE

SULTANS BAJAZET AND SELIM;

THE

PROCLAMATION

OF THE

EMPEROR ALEXANDER TO THE WALLACHIANS
IN 1806,

AND

THE REAL MANIFESTOES OF YPSILANTI;

LITERALLY TRANSLATED BY THE AUTHOR FROM
THE ORIGINAL MANUSCRIPTS.

———

——— Si quid novisti rectius istis,
Candidus imperti; si non, his utere mecum.—HOR.

LONDON:
PRINTED BY COX AND BAYLIS,
GREAT QUEEN STREET, LINCOLN'S-INN FIELDS;
SOLD BY G. AND W. B. WHITTAKER, AVE-MARIA LANE.

1821.

CORRIGENDA.

Page.	line.	
1	17	— *for* have, *read* has.
2	6	— *expunge* the.
3	13	— *for* rebjool, *read* rebyool.
5	5	— *for* at, *read* of.
5	14	— *for* Sultans, *read* Sultan.
8	12	— *for* receiving, *read* reviewing.
9	14	— *for* preserve, *read* protect.
10	5	— *for* neither, *read* either.
10	18	— *expunge* such.
18	8	— *for* 47, *read* 17.
25	19	— *for* their, *read* the.
33	19	— *for* will, *read* wilt.
36	13	— *expunge* but, *and* has; *for* . *read* a comma
36	21	— *for* chuses, *read* chose.
43	18	— *expunge* to.
44	15	— capital U, and sign of "
47	10	— *expunge* oral and.
47	18	— *remove* bracket, to after Alexander, line 21.
48	16	— *expunge* for.
50	13	— *for* relations, *read* relationships.
52	19	— *for* Europe in, *read* European.
55	9	— *expunge* was.
56	15	— *for* hands, *read* bands.
58	21	— *insert after* regards, the Inhabitants of.
62	24	— *for* Russia, *read* Russian; *for* of, *read* the.
63	1	— *for* ; *read* a comma.
63	8	— *for* of, *read* the.
64	13	— *after* consumers, *insert* a comma
72	10	— *after* being, *insert* momentarily
75	26	— *expunge* ; and for ; *insert* a comma.
76	3	— *for* duties, *read* devotion.
77	18	— *for* difficulty at, *read* hesitation in.
77	25	— *after* caressed, *insert* by Franks.
79	18	— *for* uniform, *read* symbol.
82	24	— *after* but, *insert* he.
84	7	— *after* hourly, *insert* menaced.
88	20	— *for* Pynx, *read* Pnyx.
88	24	— *expunge* of.
92	12	— *for* depend, *read* depends.
95	10	— *for* national, *read* commercial.
96	11	— *after* Monarch, *insert* a colon.
96	13	— *for* undertaking, *read* understanding.
96	38	— *for* city, *read* city's.

The manuscript sent to England was so erased, interlined and abbreviated, that the Editor is fearful many important errors of the press still remain, which, from the author's absence, it is impossible to remedy in this edition.

PREFACE.

The following pages contain the personal observations of one of a party of European travellers, necessarily traversing Wallachia, in the autumn of the year 1820, on their journey into Asia. The author incautiously delayed his departure from Buccorest until a premature fall of snow had rendered his farther advance or retreat during the winter highly dangerous, if not impracticable.

The sudden death of Prince Alexander Suzzo, having been the *immediate* cause of the troubles which ensued, the author's attention was naturally roused to the passing scenes, and he sought a relief from the oppressive dreariness of a Thracian Winter (the seat of Ovid's exile) in the collection and translation of documents illustrative of the political state of that highly interesting Turco-Christian principality. These, he has thought, may not be uninteresting to studious readers at the present moment.

Having

Having been a compulsory witness of the whole progress of the insurrection, and *the last* to quit the country, which for weeks before his departure had been evacuated by all the respectable classes of the natives, the author has ventured some impartial opinions upon general questions, which he trusts will be injurious to no party; being merely the impressions, of the facts narrated, and documents produced, upon a *plain understanding*. Each reader is as qualified as the author, to draw the same, or a different conclusion upon a perusal of the narrative.

London, Nov. 1821.

NARRATIVE,

&c. &c.

The claims of the Greeks, as Christians, and founders of civilization in Europe, have hitherto only been enforced (if felt) by the *actual* interference of that European Christian power the least civilized and latest converted. This interest may have arisen from the more forcible effect of the benefits and comparative blessings of both upon that nation which had so recently obtained them. Much to the honour of the Sovereigns, and people of Russia, who have always seconded the views of their rulers in *this* direction with an exemplary ardour, a great portion of the Christian provinces of the Porte, east of the Carpathians (that is to say, the whole of ancient Dacia north of the Danube), have been gradually (and until the present horrors effectually) withdrawn from the paralizing despotism of the Mahomedans: who had gradually usurped the entire sovereignty of

 those

those districts, notwithstanding a positive treaty of alliance, and solemn confirmation of the privileges of the Christian inhabitants. The following is a literal copy of the treaty after the conquest of the country by the victorious Bajazet.

Hatee Hoomayoon of the Sultan Bajazet the First, surnamed El Derin (the Profound), in the year 1393; declaring the rights and duties of Mirza the First of Wallachia, and his Boyars, according to their Capitulation.

We decree out of our extreme indulgence to the lately surrendered country of Wallachia and its Prince, under the invincible hold of our irresistible power, that this country shall be governed by its own laws, and that the Voda (leader, *viz.* Prince) of Wallachia, shall have full power to wage war against his neighbours, and make peace with them at his discretion; and, above all, let him be lord of the life and death of his own subjects. Let such Christians, as should be received into the religion of Mahomet, and subsequently passing from our *subject* territories, place foot in Wallachia, and there conform to the customs of Christians, be unannoyed and unpersecuted. Let such Wallachians as pass for their own affairs into the

territories

territories subject to *our dominion*, be unmolested respecting Karadj (capitation tax), and unquestioned regarding their costume.

Let the Christian Princes be elected by the Metropolitan and the Boyars. Out of our so extreme indulgence, and in consequence of our numbering this Rayah (Prince Mirza) in the list of our other subjects, so accordingly shall he be bound to pay to our imperial Merree (treasure) yearly the sum of 3,000 red aspres of the country, equivalent to 500 silver piastres of our coin.

Given at Nicopolis, in the year 805 of the Hedjire, in the month of Rabjool Evel, and copied into the imperial Kiyootook (archives).

Original Titles of Mirza.

We Mirza the great (with Christ), towards God, orthodox, religious and Philo-Christ, with the compassion of God Voivode; by the divine grace Governor, Prince and Sovereign Lord of all the Hungro Wallachian territory, and beyond the Carpathian mountains, and on the other side to the land of the Tartars (Bessarabia); Duke of Almase and Faragase; Lord of the Southern Bannat; Sovereign of both banks of the Danube as far as the Black Sea, and Lord of the fortress of Drusta, and of all the countries and cities as far

 as

as the mountains of Adrianople; in the year of the world 6901.

This free *election* of a Prince by the Boyars took place once in the case of Mavrocordato, so lately as the year 1730, but not since. The Porte since that period has always *nominated a Greek*, without consulting the Wallachians; and in the firman of his nomination it is declared that, in order that the Boyars may know and obey his will in the performance and fulfilment of the imperial commands, he is nominated as their Prince: therefore let him be saluted as such by the Boyars and the Rayahs, and report to the Sublime Government those who dare refuse submission.

Every article of the treaty has been set at nought. Not only the Princedom, but all the dignities of Wallachia were soon held by foreigners (Greeks), and the Wallachs were considered exactly upon a footing with the Bulgarians. The consequences were the almost total evacuation of the country by the original Wallachian nobles. At length, after several bloody struggles, the Empress Catharine obtained by treaty a solemn recognition and execution of the *chartered rights* of those provinces; which, however, were violated almost before the Russian armies were out of sight

of

of their capital, by the murders of the *Christian Princes,* occasioned by the struggles of various Greek families of Constantinople for their nomination to the succession. In 1803, fresh privileges were granted. At length the peace at Buccorest in 1812 was signed, confirming and setting forth all the preceding rights, and remedying all the then grievances of the Rayahs or Christian subjects of the Porte in Dacia. The following are the terms of that treaty, and this document is most important: it is a recognition not only of the right of Russia to interfere, but of the absolute *necessity* for such interference, from the acknowledged impotence of the Sultans to prevent the excesses of his great functionaries.

Like all such productions in the Levant, it is full of words derived from all the languages of Asia: I have therefore left some of the original phrases, where a literal interpretation is impossible.

Hattee-Hoo-ma-yoon (imperial, sacred, autographical signature) respecting Wallachia and Moldavia, by Sultan Selim IV., under the reign of Constantine Ypsilanti.

At the epoch of confirmation of peace and harmony between my Sublime and Eternal Court and the

the Court of Germany; then my Court compassionating the situation of many Rayahs (Christian subjects) of Wallachia, suffering greatly by the effects of war, I published a sacred order of exemption from the capitation tax and gifts, delivery of stores and forage; also about the middle of the month Mukarrem, in the year of the Hedjire 1200 (1786), I graciously condescended to re-issue my sacred order, containing a positive declaration that my poor Rayahs should not be tormented unjustly. Subsequent to this arrived a petition in Greek and Turkish, on the part of the Metropolitan of Wallachia, the bishops, the princes, the monks, and priests of all the convents and churches; the nobles, the Franks, and all the Sabites; informing me that many Rayahs, several years before the war, from various irruptions and violences, had deserted their country and removed themselves entirely therefrom, and in consequence thereof the province of Wallachia was wasted, and the remaining inhabitants were in the most lamentable situation; preserving, nevertheless, in their hearts, the most extreme submission and devotion to my powerful government; and founding their hopes in the mercy and pity of my Sublime Court; prayed a renewal of the before-mentioned high command, containing

containing the statutes respecting the good order of the province, and other rights. And searching in the well guarded archives of my imperial Divan, amongst the various decrees, issued from time to time since, it is found amongst them that in the year 1188 (1774), about the middle of Shoowal, sublime decrees were issued respecting those principalities, decorated with the sacred Hattee Hoomayoon, containing the following matters. Let the Rayahs of the two principalities of Wallachia and Moldavia, existing as places of *entrepôt* of my Sublime Court, paying according to their fortunes the yearly retribution, or poll-tax, be no wise molested, by the various outstanding accounts, of what nature soever; or by any sort of measured money; and should a petition or process happen, whether between a true believer and a Rayah, or between two Rayahs, let the Prince of Wallachia for the time being, examining with justice the plaintiff and defendant in the said cause, dispense the requisite justice; and in order to shorten the accidental differences between true believers and Rayahs, let the Prince of Wallachia for the time being request the mediation of his *attaché*, the Divan Kiatab (Turkish secretary of the province), and other true believers; and should this mediation

tion of the Divan Kiatab and the other true believers be inefficacious, and it should appear manifest that the object of the plaintiff or defendant believer is merely to injure and annoy the poor Rayah, let the Prince of Wallachia for the time being by no means suffer that the poor Rayahs be tormented and injured by such false and illegal processes and petitions; but let the prosecution of these doubtful differences take place in the presence of the Kadi (Judge) of *Gieurgevo* (a Turkish fortress on the Danube), he receiving these matters according to equity; and let the Kadis of Gieurgevo for the time being be constrained, when any such petition is referred to them on the part of the Prince of Wallachia for the time being, to take heed that they commit no act contrary to justice and law; particularly paying attention that they proceed strictly according to equity, and that the poor Rayahs be not tormented unjustly; and let not the Rayahs of Wallachia be tormented and molested by citations and compulsions to appear as defendants to suits in *other* places. Since a law has been issued, establishing that *the testimony of a Rayah against that of a true believer is receivable,* and agreeable in suits of *wills* and powers of *attorney,* let this law be

acted

acted upon according to the letter of the fetfas. And should any Turkish soldier, or other true believer, commit a crime in the Wallachian territory, let such delinquent be sent to the frontier fortress, and be there punished under the authority of his own superior officers. And notwithstanding various Sublime Decrees have been issued, that no artilleryman of the fortresses of the Danube, or others of the countries of the Danube, should dare, in opposition to the before-mentioned order, to *enter into* Wallachia, and their houses were commanded to be destroyed which formerly existed in the province of Wallachia, in order to preserve the natives, and to chase away and arrest those unoccupied, useless, and wicked vagrants: it is, however, *extremely probable* that such have endeavoured to return, and afterwards, upon disputes arising between themselves, murders have been committed in order to extort the *price of blood;* employing frauds and false processes, demanding (under false pretexts) effects and money, to vex and injure the poor Rayahs of Wallachia; therefore, for the future, except the appointed and designated number of merchants, let no one presume to enter from the fortresses into the territory of Wallachia; and

 when

when even *such* intend to arrive, let them present the necessary certificate to the Prince himself, or to his deputy, and there traffic without demanding from the counties, *where they travel for their own affairs of commerce*, neither to *build them* separate houses, or to cultivate their fields, or to sow them, or otherwise torment the Rayahs, neither exacting salutation money: all which matters being specified exactly in the before-mentioned Sublime Decrees, are now *confirmed*: let them therefore be put in practice. And for the purpose of supporting these false processes, let no one presume to appoint in Wallachia, Turkish commissioners on the part of the Viziers, Kadis, and Zabites, to the vexation of the poor Rayahs. And let such estates and buildings, whether belonging to monasteries or other persons, be restored to their right owners, which have been forcibly and unjustly occupied by such abandoned and wicked men, hitherto falsely denominated by the appellation of Rayahs, after an exact research and examination, and proofs that they are so unjustly possessed. And should necessity require the restoration and former service of the identical ancient ports in Wallachia called Arasi and Hotsi, for the more advantageous and easy transport of the products of Wallachia from

that

that country to foreign parts, or from foreign parts into Wallachia, let the inhabitants of Wallachia be permitted to restore and remake any of those ports in a manner innocuous to my Sublime Government; and let it neither be permitted in future that true believing merchants keep houses or farms, or even pasture their cattle in Wallachia or Moldavia. And since it is prohibited that my high Viziers (Pashas with three tails) and honourable Miri Miramis (Pashas of two tails), in travelling to or from their governments, by deviating from the straight road in their ingress or regress, enter Wallachia, and *take gratis from the Rayahs* the necessary provisions for their followers and cattle; take horses from the post-houses, and commit other exactions, and torment the poor Rayahs: therefore my Imperial Majesty is by no means pleased that the Rayahs of the province of Wallachia be thus injured, either by the Viziers or the Miri Miramis, or by their suites deviating from the straight road and entering into Wallachia. In the like manner let not the Tartars, or others travelling to and fro upon indispensable affairs to the various parts of the frontiers, deviate from the straight road, nor enter into Wallachia, nor demand more post-horses than the number specified in the Men-

 zil

zil firman (courier's pass) which they hold in their possession. In the same manner let not the travelling Maymoori (newly nominated officers on stations) for the time being, in the above-mentioned province of Wallachia, commit molestations, by exacting more than the number of horses stipulated in the Menzil firman. And should any negligence have been manifested in the execution of the above-mentioned Sublime Decrees, henceforth, however, the greatest diligence must be shewn in the observance of all the said rights; and should any one dare to make the smallest movement in opposition to this Sublime Order, the greatest diligence must be used in his chastisement, without the minutest delay. And inasmuch as sovereign orders have been issued commanding as follows: When the Rayahs of Wallachia arrive at the cities, villages, and markets beyond the Danube, upon affairs of their own commerce, let them not be tormented by the tax-gatherers and police-officers of those places, whether upon fraudulent poll-tax or other pretexts; neither let the tax-gatherers, nor the guards of outposts, enter the principality of Wallachia, and, under pretext of searching after foreign Rayahs, travel here and there about the

country;

country; therefore the present high decrees are imposed, according to the necessity, and such individuals are prohibited from the like measures. And let not the Rayahs and inhabitants of Wallachia be molested by whomsoever, contrary to the privileges and freedom of the country, by reason of their dresses and robes. And respecting those inhabitants of Wallachia who should wish to be received into Islamism and embrace the true belief (the Mussulman religion), such cannot demand their portion of the inheritance of their parents or relations. And having been requested a legal decision respecting the laws upon this subject, already four sacred fetfas have been issued: containing, firstly, if the Christian A. B., after having embraced Islamism, should die, C. D. (father of A. B.), being a Christian, cannot inherit from his son. Secondly, if A. B., husband of E. F., a Christian, be received into Islamism, E. F. dies, remaining in the Christian religion, A. B. having become a Mahomedan, cannot inherit from his Christian wife. Thirdly, if A. B. a Christian, son of C. D. a Christian, is received into Islamism, and C. D. dies a Christian, A. B. cannot inherit from his father. And, fourthly, if A. B. a Mussulman, emancipates his slave C. D.

a Christian, if C. D., after his emancipation, should die without being received into Islamism, A. B. cannot inherit from his emancipated Christian C. D. These fetfas therefore existing, it is necessary that the object of them should be *acted upon*, according to the exigency. And inasmuch as a custom was allowed and permitted to exist, *viz.* that every year a certain quantity of sheep might be brought from the province of Wallachia by Sublime Orders, by the absolute authority of the imperial Kassab Bashee (arch-butcher) for the time being, at a *fixed price* : as it is incontrovertible and most necessary, that sheep ought to be brought from my imperial provinces for the provisionment of my empire, and the nourishment of the citizens of my metropolis; therefore the Rayahs of the province of Wallachia must not conceal the sheep they have for sale, but sell them for *the current market price* to the merchants and Turkish contractors, and this under the inspection of the Prince of Wallachia for the time being; who is responsible that no mistake happens in the expedition of all such vendible sheep to the metropolis; and let the inhabitants of Wallachia sell these vendible sheep to *none others* than the *Turkish* merchants and collectors, whose intention

is

is to expedite them to my metropolis, and not elsewhere. And inasmuch as the province of Wallachia exists in fact as the magazine of my empire, and the demand for and transport of such quantity of provisions is incessant, particularly in the two provinces of Wallachia and Moldavia: instead of the former *fixed price* issued for *all sorts* of grain seeds which the Rayahs of Wallachia may cultivate and sow, let them bring down diligently in sufficient quantity to the ports of the Danube, and sell them, according to the *market price*, to the Mussulman captains of the ships of the imperial storehouses; but selling their grain *only to those captains* who intend to sail *directly* to my *metropolis*, and not elsewhere: without, however, deserting their agricultural labours, and sowing; paying, however, no attention to the variation in the price of provisions, in the vent of these articles in their possession for sale; which they must *not hide*, with the view of exorbitant profit. Thus the inhabitants of Wallachia will be benefited and gain, and the inhabitants of my metropolis will suffer no straight for provisions; therefore the Bey of Wallachia and the Boyars will immediately evince the requisite industry upon this subject. Whatever offences the Boyars and

Rayahs

Rayahs of Wallachia and Moldavia may have been compelled to commit during the late war, all such hitherto accidental acts and measures are *pardoned*, with the completest amnesty on the part of my Sublime Government; and my Majesty will never remember them in any time whatever, nor prefer nor reject any individual by reason of passed events. And henceforth, as long as they continue in the centre of submission, and devoted to my puissant Empire, and exert themselves as becomes good subjects, without exceeding the limits of due subordination, they have nothing before their eyes on the part of my Empire but mercy, pity, and pardon.

And concerning the difference between the Prince of Wallachia and the Inspector General of Silistria, respecting the mountains of the Upper Toona (Danube), let the last of the two published commands be obeyed with attention, according to the tenor of precedent Sublime Orders published in the year 77. And since the high offices of Wallachia and Moldavia ought to be distributed amongst the *choicest* of the *Greeks and Natives* capable of well filling them and trusty; upon the heads of offices, therefore it is remitted to the Prince of Wallachia and Moldavia for the time being

being, to employ in their service, according to necessity, trusty and worthy Greeks as well as natives: preferring, however, the *most estimable* of the *native Boyars* to those offices which are held by *natives.* And when timbers are wanted for the repairs or construction of the forts in Roomelia, let them be cut from the mountains in Wallachia and Moldavia, and transported to the places where they are required, taking sealed certificates from the Bina Emini (chief Turkish architect); and let the price of the cutting and transport be paid instantly out of the yearly tribute of Wallachia and Moldavia, without deducting an obole. And the cattle of the huts under the government of the Mangalia Oostasee, and found in Mangalia, are prohibited from pasturing in that place, whether summer or winter; and thus the poor Rayahs will be protected from such damage. *To this effect* already many written articles have been found in the archives of the Divan; and to these are added the following articles, for their safeguard and protection, according to my imperial clemency and pity. In order, therefore, that they may pay attention, and conduct themselves with due submission, without deviating in the least from the path of rectitude and

 subjection,

subjection, according to their bounden duty; by offering the most firm devotion and submission to their Prince for the time being, let them be industrious and attentive in the fulfilment of the imperial services, avoiding with the most scrupulous care the minutest ill-humour. The articles are as follow: For the future, let no more than 619 purses (of 500 piastres, £47,) be required from Wallachia; and from Moldavia 135 purses and 445 piastres, upon the head of yearly contributions; to be paid by each province separately and at once, at the end of each year, and not by instalments. Let Wallachia, *moreover*, pay in money and goods, for presents, 180 purses, and for first-fruits 80 purses. Moldavia presents in money and goods 180 purses, and for first-fruits 50 purses, and no more. And let no claim be made on the Princes for a yearly Ip-ka-yáa, or expenses for a Mookararee (solemn procession or public entry); and as long as no fault is committed and proved with *certainty*, let them not be superseded. And for the future let no presents or offerings, beyond the accustomed amount, be exacted from the newly appointed Princes for the time being. And let not those accustomed presents and offerings be taken from the Rayahs, but from the appointed income of the Princes; that

is

is to say, customs on salt duties proceeding from the mines. And let not the Pachas, Kadis, and other Sabites on the frontiers of the two principalities, make out and deliver imperial requisitions, upon their nomination, for offerings, whence damages arise to the poor Rayahs ; and let them not send, purely and simply from want of money, from their *own* Governments, Moobasheers (Turkish commissioners), except those who actually are expedited on the part of my Sublime Empire. And in the event of dismission and appointment of those filling the *great offices* of *my Sublime Empire*, no present or offering whatsoever need *in future* be given. And let the grains and other provisions, required from the two principalities, be exacted *with measure*, so as not to straighten the poor Rayahs. And when the Empire *purchases* provisions from the said two principalities, let the price of the said provisions be paid in *ready money*, and let not the transport be borne by the poor Rayahs. And when the Mussulman merchants purchase provisions, let them pay the current price with money in hand. And as often as timbers are required from the two provinces, and other necessaries for construction, firstly, let information of the requisite quantity be given to the

 Prince

Prince for the time being; and let then the requisite be transported to the frontiers of the two principalities, and their value and handwork be paid to the Rayahs by the proper officers in such fortresses, in order to give a lift to the Rayahs, and this payment in measured money. Let not, however, the Rayahs be forced to transport these requisite articles, whether timbers or other, from their own mountains. And as often as cows or waggons are required from the two principalities, let them be paid for without the deduction of an obole from the accustomed price for transporting, and without delay in the payment. And let none be suffered to enter the said two principalities, (except the firmaned merchants) of the foreign inhabitants beyond the Danube, and the artillerymen of the forts, with intent to injure and damage the Rayahs, nor permitted to travel about the country, nor to cultivate or sow the lands belonging to the Rayahs; neither to drive in their cattle for pasture or forage; and let whosoever dares conduct himself in opposition to this regulation be punished severely. And let the estates of the Rayahs, which have been usurped since the peace, be restored to their owners. And let no commissioner, on the part of my Sublime Court, be sent into the said

provinces,

provinces, except in case of very necessary and urgent affairs; and when such are sent, let them not extort their *foot labour* from the Rayahs, or invent pretexts and reasons to prolong their residence; which privileges were passed in order for the future to be always *acted upon* and guarded in these lands. And in case of necessity, the protocols of each of the matters are to be examined, and what they may require be strictly executed. Whoever shall dare to act in opposition to these articles, be he who he may, let him be reported to my Sublime Porte for chastisement, and be punished accordingly. And since an order has been issued, stating that many Rayahs have faithfully served the Sublime Empire, and have subjected themselves to their Princes, let them be rewarded with ranks and dignities which they have merited before the war, and let their estates remain in their possession.

Moreover, in order that industry and exertion be maintained, together with a voluntary disposition for the eternal preservation of the said articles; and in order that the estates of the *Boyars* may be re-established and exempted from *all taxes*, upon which estates they may maintain themselves; and in order that they may enjoy, according to ancient custom, the benefits accruing to them, and the

the ranks of their *family offices ;* with a view that they may not neglect, even to a hair, to put in practice their bounden duty and unlimited submission to the orders and wishes of their Princes, and docility towards them : when such is manifested, let industry be used in what may fortify their repose and their tranquillity in the enjoyment of their privileges. This industry on the part of the Prince causing the steady authority of the country, it becomes the Boyars to abstain from extravagant demands (*viz.* upon their peasants), and especially from such propositions and excessive exactions, which the Rayahs are incapable of supporting, by reason of the state of exhaustion into which the country has fallen through the war. Should any one of these Boyars refuse to listen to this order, and, contrary to my imperial will, should injure and torment the poor Rayahs, and should interfere in matters not concerning him, or should dare to undertake absurdities and exact offerings beyond their proper limits (all which cause confusion of the regulation, and disorders and exceptions), and should oppose himself to the execution of those good measures which the Prince should commence for the defence of the authority of the country, and for the restoration and consolation

tion

tion of the Rayahs, and should dare to take any step *against the opinion of the Prince :* the officers chosen by and on the part of my Sublime Government, and the Prince appointed, have the full power to chastise such disorders with fit punishment. Therefore let all due diligence be used in the punishment, and according to the said mode of such disorders), and in the restoration of the well-being of the Rayahs, and preservation of the Nizam (good order) of the country. And let the yearly tribute, which belongs to the *whole mass* of the Rayahs, be collected from ALL, and according to justice let *each* bear *his portion* of the general burthen ; and let not certain of the Rayahs be exempted from the tribute, by certain pretexts and absurd quibbles, so that their portions go to augment the burthens of the other Rayahs.

Upon the whole, let care be taken that justice be guarded for ever. And since besides all these articles was issued a sacred command, full of compassion, in the year 1198 (1784), in the month of Rabyool'Evel, in the reign of my never-to-be-forgotten and most puissant illustrious uncle Sultan Hamid, (upon whom be mercy and pardon), and as it is found written in the archives all these numerous articles were the causes of the re-establishment and exemption

tion from taxes of the said country of Wallachia and its population, and moreover the salvation of the oppressed inhabitants; therefore, according to my imperial compassion towards all miserable and wretched, which is one of the illustrious grand qualities of my most just, imperial person, and particularly from my imperial pity towards the Rayahs as depositary of the holy God, Sovereign of the Universe, was published in the year 1206 (1792) a sublime command, adorned with a Hatee Hoomayoon, containing the above-mentioned two decrees, and the sacred Hati Hoomayoon of the year 1188, of which it has been already spoken; *that* also, consonant with the issued decree of the year 1198, sealed by my Imperial Majesty, and in the just days of my reign. Let, therefore, the articles contained in the before-mentioned published decrees be exactly enforced, and let the welfare of the poor Rayahs be accomplished; and particularly let the measures for the re-establishment and exemption from taxes of the country be executed; acting upon the illustrious wish contained in the other Sublime Decree respecting the biennial exemption from arrear of the Rayahs; and, after the fulfilment of the said biennial exemption, let the articles respecting the payable presents and first-

first-fruits of the great officers of state, and other exactions consonant with the above-mentioned articles, be also put in vigour.

The above recited Sublime Command cut short those evils; but since the course of time has caused *confusion* and *abuses to exist* in the execution of the above-mentioned articles, and ACCORDING TO THE EXISTING ARTICLES OF THE ACTINAMAY *between my Sublime Court and the Court of Russia*; THE COURT OF RUSSIA HAS THE RIGHT TO MEDIATE RESPECTING THE PROVINCES OF WALLACHIA AND MOLDAVIA. Consequently, in order to *enforce the performance* of the above-mentioned articles, the Russian Ambassador in my capital has declared to my Sublime Court, by a note as from his Court, that he requested, in addition to those above-mentioned articles, statutes of the following nature.

Let, therefore, the term of the reign of their Princes be established for *seven years*, counted from the day of their nomination; and as long as no fault is *proved* against them, let not the Princes be removed before the appointed term is expired. Nevertheless, if in the interim of the above-mentioned seven years any fault is committed, and information should be given on the part of my Sub-

lime Government to the Ambassador of Russia, and it should be proved and ascertained that he is actually in contempt and guilty of a fault; at that period, his expulsion is allowed. Let the newly introduced taxes of the year 1198 (1784), impositions and extortions, be abstained from, and let the Prince of Wallachia with the Boyars establish and constitute the yearly taxes, and distribute them in an equitable manner upon *the same footing*; and on the fortuitous contravention of this, the Princes of Wallachia are scrupulously to take care to *shew respect* to the *reports and informations* which the *Ambassador of Russia* may *present from time to time*, as well upon the head of *taxes* as upon that of the *privileges of the country*, and particularly upon the maintenance of the *rights* contained in these *present Sublime Commands*. Let the offices of the country be given to *natives*; but let it be in the hands of the Government for the time being also to elect and appoint to those offices, even honourable and accomplished Greeks, if worthy of these dignities; and should extortion happen on the part of such Greeks in the abovementioned offices, let the Prince, for the time being, oust and chastise even them as well as the native Nobles; and let him force them to restore what

they

they may have so iniquitously obtained. Let the Prince for the time being arrange and fix every year the necessary expenses of the yearly economy of the post houses, with the Boyars of the Divan, and let him take no more than the appointed amount upon any pretext whatever. Let the Prince for the time being, after consulting with the Boyars, arrange the expenses for the original guards (police) of the country in order that the intermediate irregularities upon the subject of those peculiar Rayahs, exempted from all taxes, that is to say, the so called Sokotelnicks (domestic servants of the nobles), may be removed and cease. And let the burthen be so distributed, that no Rayah remain exempted from contribution, except the number in the treasury rolls, according to the ancient already-entered Sokotelnicks ; but let all others bear in common the burthen of this duty. And let all hinderance, annoyance and vexation whatsoever towards the Rayahs, on the part of the collectors of the taxes, be prevented positively. And since, for the accomplishment of the monthly pay and allowances of the armies in Wallachia, it is absolutely necessary that certain aid should be given on the part of Moldavia, by the levying of some extra taxes ; let

the measures upon this subject be directed with justice, and according to the above-mentioned published Sublime Decree; and particularly let the Prince, with the Boyars of Wallachia, give orders concerning the evacuation of the country by these armies, as soon as possible. And concerning the direction of the above-mentioned monthly pay, and since the exigency of the said pay renders it compulsory to collect that supply, let the Prince of Wallachia, after performing upon this subject his bounden duty, graciously dispense towards the Rayahs of Wallachia one full year's exemption from taxes. As many occasions of levy as should happen on the part of my Sublime Government of grain, butter, sheep, and in a word the various productions of the country, let a requisition be made out, and let it specify and enumerate the amount thereof, and the above mentioned Sublime Order. Let the said command be referred to the Boyars, and be read in their presence in the Divan of Wallachia; and since it is proper that a discussion should take place with the Boyars, whether such demand, whatever it may be, can possibly be collected entirely, or in part, from the country, therefore let such discussion *be listened to* respecting this question, which

should

should be made them by their Prince. And let the price of the said levies, or order for waggons, be paid on the part of the Empire, without delay, according to the *current price ;* and moreover let there be no more arbitrary levies of sheep by the grand butcher.

The Prince for the time being will faithfully exert himself, in order to expedite the transport of the provisions to the port corresponding with the hand work. Let the Sublime Commands, published from time to time, relating to the principality of Wallachia, be read in the presence of the Divan of Wallachia, and, after the lecture, deposited in the archives of the province.

For the government of the hospitals, and the schools, and new roads, and such affairs absolutely concerning the province only, let orders be given by the Prince of Wallachia for the time being, in conjunction with the Boyars of the country ; and in case of the deaths of monks not attached to monasteries and of the metropolitan, let their residuary effects be claimed by no individual ; but let them be collected by the activity of the Prince for the time being, as the revenue of the fund for the relief of the poor and orphans, and the like good works. But should any of the monks attached

tached to monasteries die, let *their* residuary property fall to the monasteries to which they are respectively attached; and let the Prince for the time being arrange with the Boyars, after consultation, the appointment of police-officers; and concerning such places in Wallachia and Moldavia, situated in parts known by Rayah appellations, as have been usurped by Mussulman officers; (in Wallachia, in the environs of Gieurgevo, Ibrail and Koolay, and beyond the Oltoo; in Moldavia, near the fortress of Kotin.) Let such usurped Moldavian and Wallachian places be restored; and let a period be fixed, by those to whom it appertains, for the execution of the present Sublime Decree upon this matter. And it is the particular will of my Majesty, and let attention be paid as above specified, that excepting only the firmaned merchants, all other inhabitants of the Trans-Danubian provinces, Yamacks and others, who should seek to intrude themselves into the said two principalities, and there settle themselves, to the injury of the Rayahs, be prevented, and summarily ejected. And let every measure and means be employed to perfect the organization, authority, well-being, and perfect tranquillity of the

the country, remaining peacefully under my imperial Sublime Porte; and let no step be taken contrary to the privileges which I have *poured* upon the country by my present Sublime Command; therefore is proclaimed the present Sublime Decree, commanding as well *thee*, said Prince of Wallachia, according to thy innate fidelity and devotion and zeal, for my satisfaction and inclinations; as also ye Boyars, and inhabitants of the country, manifesting the due gratitude for those privileges with which ye have been already honoured, and exerting yourselves in the perfection of the levies, contained in these Sublime Decrees, consonant with the above-mentioned written articles; in the execution of which, always employ due diligence and force, in order to manifest the duties of submission and subordination, and to perform the requisite with regularity and fidelity. And let attention be paid to avoid the taking, even by accident, the smallest step, even an atom, contrary to the present Sublime Decree, and contrary to my imperial will: therefore have I sent these presents. I therefore command *thee*, said Prince of Wallachia, to read the present Sublime Decree in the presence of the Metropolitan, Bishops, Archimandrites, Monks, Abbots, and all the

the Boyars, and inhabiting Rayahs, and to publish this my imperial act of justice; and to explain its meaning, and to assure all, that as long as the Boyars and inhabiting Rayahs of Wallachia depart not from the becoming path of rectitude, exercising the virtues of submission and devotion, and evincing the due subordination to the abovementioned Sublime Decrees, they will be, during the just days of my Majesty, in every way favoured, and abundantly sprinkled with my imperial compassion towards all weak and impotent Rayahs, as well as all other feeble and infirm subjects of my imperial Majesty: and will receive immediately, and for ever, their welfare and unexampled repose. And thou, said Prince, and thy successors, as long as ye evince the duties of submission and gratitude for our imperial illustrious benefits, and accomplish and fulfil whatever our above imperial decree exacts, be assured that unless some fault shall appear, and manifestly, and openly, and piercingly require your expulsion or change, ye need not fear dismission or exile; and as long as ye remain in your known and aforesaid fidelity and devotion to us, ye will remain in the territory of Wallachia, and not only preserve eternally the above specified privileges, but

but diligence will be used to put in execution, as well on the part of my Imperial Majesty as on the part of my great Viziers, and the honourable commissioners of my government, the identical privileges which have been granted to the Rayahs of the country for their well-being, in the just days of my brilliant predecessor Sultan Mahmoud Kan (upon whom may the Lord sprinkle a copious shower of absolution); and it is sure and certain that such of the military of the Trans-Danubian settlements, the Serhats, and others, great or little, who shall dare to take a step against this promulgated arrangement, such trangressors, as soon as the news of the disorders shall have reached us, will be punished with all fit chastisement. Thou, Prince of Wallachia, convinced therefore, and informing all the Boyars, and Rayahs, and natives of the country, of the true interpretation of my present Sublime Decree, will command and arrange so, that the wished-for state of tranquillity and animation of my Empire may be restored, to the support of our splendour and magnificence; paying the greatest attention to all subjects relating to my present Sublime Decree.

Given in the month of Dshemadshool ahir, in the year of the Hedjire 1217 (1803).

By one article in the peace of Buccorest, in 1812, this Hattee Hoomayoon is *generally revived.* Upon the retreat of Admiral Tchichagoff, Prince Karadja was nominated (he having caused the murder of *his predecessor* the grand Dragoman Demeter Mourozi, by alleging that he had *betrayed the Turks,* in signing *that* treaty; when he might, by their *joining the French,* have obtained the restoration of the Crimea, and the territory of the Don Cossacks): this Prince, by bribing the Russian Consul-General (Kirrigoff, an Armenian) to silence, committed with impunity the most horrible excesses, in order to obtain money to feed the greedy Turkish nobles of the seraglio: which arriving at length, and by *circuitous means,* in the year 1818, to the ear of the Emperor Alexander, that Sovereign defended the oppressed Rayahs, punished ignominiously his then Consul-General, and nominated the present Consul-General (Pini); whose firmness on one hand, added to the successive attempts at assassination from the Turks (urged by the Greeks of Fanari) on the other, induced *that* Prince to take refuge in Italy, where he now resides, having amassed immense sums by his contempt for the existing privileges of the inhabitants. The Greek Prince

Alexander

Alexander Suzzo, who had lately been recalled from a long exile at Rhodes, arrived with a debilitated constitution, and in a state of mind so completely enervated by misfortunes, that he soon sunk under the united effects of his complicated political embarrassments, and the ignorant, crass superstition of the modern Greeks. The Archbishop and Bishops of Wallachia drove away his physician, who had endeavoured to check an incipient gangrene in the issue on his arm (the effects of an extreme exhaustion) by tonics and antiseptics; and resolved in full conclave to cure his wounds by the solemn application of the hand of a mummy, supposed by them to have been that of St. Nicholas; and actually carried it in grand procession (all the bells of all the churches ringing in chorus) from the metropolitan church to the palace; and seemed greatly astonished that this medicine proved inoperative. His death was the signal for a general insurrection, which began the very day after, and has not yet been extinguished. Instead of the liberties and properties ensured by these treaties, the Turkish armies now ravage Wallachia; the fugitive inhabitants invoke the solemn promises of the legitimate guardian of their territory, according to treaties, and it must

be confessed, the present situation of the Emperor Alexander is indeed embarrassing; for by *his proclamations* in 1806 to the Christian inhabitants of ancient Dacia, he, invoking the remembrance of the glorious examples of his ancestors, has *individually* urged them to a system of manly independence against the thentofore absolute despotism of the Vaivodes (the formerly submissive slaves of the ruling Turkish faction at Constantinople), who were set up and deposed at pleasure. But in granting them a charter which, at the same time it rendered the power of the Prince more efficient (as less dependant upon the state of factions in Constantinople), limited his power of oppression upon the native Wallachians, above all, restrained the extortions of those Viceroys, by fixing the thentofore arbitrary amount of the annual contributions. But by so doing he has also laid their lives and fortunes prostrate at the mercy of the first hardy adventurer, rebel Albanian, or chief of banditti, who chuses to appear in arms against the existing Government. Upon the sudden death of Alexander Suzzo, the whole country burst out into a general insurrection. No sufficient effective force remained at the disposal of the Caimakams (Lieutenants) of the succeeding Prince

Callimachi.

Callimachi. These Lieutenants only arrived some days after the death of Alexander Suzzo, and the insurrection, headed by a Wallachian named Theodore Wladimiresko, lately a menial servant of a Wallachian nobleman of the first class, Constantine Ghyka, a general and counsellor of state in the Russian service. A certain quantity of Albanians had been in the service of the deceased Prince, Alexander Suzzo, but these mercenary troops of foreigners, having no *permanent interest* in the country, mutinied for arrears of pay, and threatened even to *join Theodore*, unless the Regency (consisting of Boyars nominated by the dying Prince) paid them up, not only the arrears, but *an advance of three months' double pay*, and allowance (called Loofety). This would have been gladly complied with by those nobles for *their own* sakes; who would also have accepted Theodore's proposals for laying down his arms upon a promise of pardon: but *their power* was limited, and a law was requisite, not only to obtain this sum upon the Exchange from the merchants by loan, in order to perfect the security, but the authority of Prince Callimachi himself, to *accept the conditions of surrender and amnesty* for the rebel chief and his adherents. The Russian Consul General, who

who saw and felt the danger of delay, and the importance of an immediate arrangement, before blood had been shed or serious injury inflicted, offered every facility, and his own responsibility and guarantee; and even undertook, if permitted so to do, to effect the pacification of the country without their interference (seeing their timidity), but exacting their aid towards obtaining the confirmation of the Prince Callimachi, upon his arrival, to his mediation, in order that his treaty should be inviolably executed: but without effect. The Boyars proposed sending for the Turks, a measure to which General Pini strongly objected, as contrary to existing treaties. In a like insurrection (eighteen months previous) of an Albanian Chief, who had retired to a monastery on Mount Sinai, the summit of the Carpathian mountains, and commanding the defile leading from Cronstadt, General Pini had shewn he possessed the will and the power to quell such insurrections in Wallachia; and had Prince Callimachi been, as Suzzo was, at Buccorest in person, and thus in a situation to form a *correct view* of the state of the country at the moment, and of the loyalty of General Pini, there is not the slightest doubt but peace would have been speedily restored without any serious misfortunes; but, unhappily

happily for the cause of humanity, and for the repose of Europe, Prince Callimachi was then employed as plenipotentiary for the Porte in the Russian negociations at Constantinople, and received partial and (as presumed) *erroneous* reports, from interested quarters, of the characters and intentions of the native Boyars and the Russian Consul ; and instead of sending orders to the Vistiar (treasurer) to use the credit of his department for the restoration of order, by payment of arrears and advances, and giving authority to the Russian Consul to accept of his mediation, he sent one of his Greek Lieutenants to Crayova (the capital of Little Wallachia, then the scene of the insurrection), who immediately superseded the Wallachian plenipotentiary, whose negociations were already upon the eve of being crowned with success ; Theodore having testified the most becoming respect for the authority of the Boyars and General Pini. The Caimakam at the same moment published a vehemently vituperative letter against those Boyars, accusing them of being the secret agents of the insurrection, at the instigation of the Russian Consul General Pini; though what interest the Boyars or the Russian Consul could have in an action which they all felt must inevitably bring a Turkish army into the country, the fatal effects of which

which they had so often felt, and by which they were sure to be the first sufferers, would be difficult to point out; (A) declaring most expressly, that the Prince would never recognize the application of *one para* toward the quelling of (what he called) a pretended insurrection, which he asserted had no existence except in the exaggerated reports of the native Divan (although confirmed by the Russian Consul General, who by no means sought to conceal the extent of the menaced danger); and instead of soothing a licentious armed band of 6,000 desperate and ignorant peasants by fair words, the Caimakam most *inexpediently* published the fixed determination of his Highness Prince Callimachi to *punish*, as well Theodore and his daring *companions*, as even the authors and abettors of such absurd *rumours* of dissatisfaction and rebellion, in a province where, he said, every one was satisfied and happy, under the just and mild dominion of the Sublime Porte. Unfortunately, about *the same hour* arrived intelligence from Galatz of the rising of the Rayahs of that town upon the Turkish garrison, which terminated in the destruction of about one-third of the houses, and the murder of every *Turkish* subject, inhabitant, or visitor, not only in the town but in the vicinity: a revenge purchased dearly

dearly by a dreadful slaughter of the Christians, particularly females and infants, as well by the sword of the Turks as by miserably perishing in the open fields from the effects of cold and hunger, (the temperature of the atmosphere being then 15 degrees of Reaumur below zero). This event seemed to open the eyes of the Caimakam, who began to *suspect* that the Wallachians were not so pleased with the Greeks and Turks as he fondly flattered himself. But this symptom of dissatisfaction was soon followed by another still less equivocal. General Ypsilanti arrived at Jassy, attended only by his *valet de chambre ;* he immediately declared his intention of overturning the Turkish dynasty in Europe. This was the theme of all the Saloon conversation of Yassy and Buccorest, for several days before he had thought it necessary to arm a single man, or even to augment his retinue for his personal safety. But when he found every man, woman, and child, of the same mind, he commenced his operations (by publishing his crudely conceived manifestoes to the Greeks and Wallachians), and by degrees assembled about three hundred young merchants and students, with whom he compelled the young Prince Michael Suzzo to act a part which greatly increased his

means

means of delusion (as the terms of Suzzo's being permitted to remain in the province). This unfortunate Prince (who had no forces, from the reasons I have stated, to oppose the first military adventurer or bandit, who should, like Theodore, put himself at the head of an insurrection,) therefore, ceding to necessity, consented in an evil hour to command and accompany himself in person in procession, all the richest Boyars of Moldavia to the metropolitan church, and join in solemn prayer for the happy termination of the scheme, *viz.* of *throwing off the Turkish yoke*, and placing her European *provinces* under the protection of *a mighty power*. This act of Michael Suzzo's, and the apparent alacrity with which he allowed himself to be drawn into so serious an act of rebellion and treason to his Sovereign and benefactor, had a very bad effect upon the cause of the Greeks throughout Europe, from the conviction which was naturally stamped on the minds of all strangers that Suzzo acted under the *authority* of the *Emperor Alexander*. Those unacquainted with the peculiar organization of the Dacian principalities, and the miserable state of debility in which they are compulsorily held; from the jealousy of the Turks on the one hand, and the economical arrange-

ments

ments of the Russian Government on the other, *in favour of the Rayahs;* which places it out of the *power* of a *Prince* to maintain on foot any, even *moderate armed force,* sufficient to enforce the most *salutary laws;* as was evinced during the reign of Callimachi in Moldavia, who nearly lost his life by his care to prevent the plague entering into his states whilst it raged in the neighbourhood;—to such uninformed minds this *sudden acquiescence,* and apparently blind obedience of Michael Suzzo to the wishes of Ypsilanti, appeared the result of a *combined plan,* and the pledge of *a guarantee on the part of that powerful northern Sovereign* to effect a revolution in Turkey from *political motives* of *his own,* which, as will be shewn hereafter, *must* have been foreign to the great cause of the Christian religion, particularly to such interference at the moment in favour of *the Greeks* as Christians: an interference which subsequent events in Constantinople have now, indeed, rendered not only justifiable, but one may almost say, an imperious and solemn duty in that virtuous Monarch. This suspicion was (quasi) confirmed by the incomprehensibly rash, impudent, and fatal proclamation of Ypsilanti, couched in the following terms:

To the Greek Inhabitants of Moldavia and Wallachia.

After so many centuries of tribulation, lo! the phœnix of Greece majestically unfolds her wings, and invites under their shadow her genuine and submissive children. Behold! our cherished mother Greece triumphantly elevates her primæval standard. The Peloponnesus, Albania, Thessaly, Servia, Bulgaria, the islands of the Archipelago: all Greece, in a word, has armed herself to shake off the *ponderous barbarian yoke*;(B) and, contemplating the only conquest-bearing weapon of the orthodox, I say the honourable and revivifying *cross*, proclaims aloud, *under the protection of a great and mighty power, under this sign*, let us conquer! let liberty flourish! A numerous armed body of Patriots is forming in these two friendly provinces, to burst upon the sacred soil of our beloved country. Let those, therefore, who are ambitious of the title of Saviours of Greece, and are scattered over the different districts, fly towards the path over which this corps is about to direct its march, and unite with their brethren. But should there exist native Greeks able to bear arms, and who, nevertheless, remain indifferent,

let

let them be told that they will draw upon their heads, the greatest ignominy, and that our country will consider them as bastards, unworthy of the Grecian name.

ALEXANDER YPSILANTI.

Yassy, 24th Feb. 1821.

II. To the Hetairists (Secret Societies).

Brethren of the Society of Grecian Friends,

The so long desired and glorious moment is at length arrived; behold the aim of so many years of toils and struggles this day accomplished; the Society of Friends is this day, and will for ever remain, the only sacred source of our felicity. Ye have proved, my brethren of the society, what can be effected by a pure and ardent patriotism. From you Greece hopes at the present moment still more towards her resurgence, and justly; for if ye have accomplished so much, animated by *hopes alone*, what will ye not now effect, when the radiant star of liberty glares before your eyes? *Strike, then,* my brethren! Cooperate, for the last time, and each of ye exhaust your means in soldiers, arms, provisions, and national

tional clothing; your unborn posterity will bless your names, and proclaim them as the original causes of their felicity.

ALEXANDER YPSILANTI,

Representing General of its Foundation.

Yassy, 24th Feb. 1821.

What minister, resident, or friend of a foreign state at Buccorest, could hesitate to believe that the plan of Ypsilanti was a mere *political demonstration*, and the Greeks were to be merely what they had been *twice* before (under Orloff and Siniavin), stalking horses, for the purpose of masking the *real point* of *attack* of the Russian Emperor, in some *other* remote and more vulnerable quarter of the Turkish Empire. In such a case, Russia would probably have remained to continue the war, if without positive opposition, certainly without the *general sympathy* her present devotion inspires throughout Europe. Men argued to themselves, is it credible, can it be possible, for such a young man as Michael Suzzo, an individual of the most brilliant talent (proved by his raising himself, at the age of twenty-six, to the rank of a Sovereign Prince), who has given so many *proofs*

proofs of acuteness and *worldly wisdom*, with a name respected in the capitals of all the States of Europe; could *he* thus suddenly forfeit all that merited respect, and cover himself with infamy, by treacherously betraying the important trust placed in him by the open-hearted unsuspecting Sultan, who had raised him from *nothing* to the very pinnacle of favour, riches, and power? Would Suzzo have taken *such* a step, unless he was *certain* (and he was too clever to trust to mere *oral* and *verbal* assurances) of obtaining indemnity, from a source as *rich* and *powerful* as that whence he had derived his actual greatness? And how could any man in the uniform of a *Russian General* (in which he had the effrontery to appear at Yassy, where he was received *in the house* of the *Russian Consul*, and entertained, *subsequent to his proclamation*, with all the insignia of his rank), and which may account for the timidity of Michael Suzzo, in neglecting to have him instantly arrested, in the name of the Emperor Alexander, not only dare employ the name of his Sovereign in *society*, but publish a *manifesto*, couched in language of *authority*, which could not admit of two interpretations, without the *sanction* of his Sovereign or his *ministers* for foreign *affairs?* There was, however, one argument

against

against this conviction, and which is, to be sure, a *cogent one*, but which was only in the minds of those who personally knew those illustrious individuals. The Emperor of Russia's noble sentiments are well known; and as he is too powerful to need, so his soul is too proud to descend to such an artifice against so weak a foe; and his Ministers for Foreign Affairs are by no means inferior, in point of *prudence* and *sagacity*, to those of the other great Potentates of the Continent, in whose hands, therefore, the *commonest rules* of *diplomacy* would not have been violated in so *awkward* a manner, nor those of morality so *inhumanly*, by an *open avowal* of *such an object*. And it has been proved to demonstration by subsequent facts, that Ypsilanti had not the *slightest authority* for, or even *encouragement*, to embark in such a wild and wicked scheme as to proclaim *a crusade*, without an armed man to back him, without any *recent plausible pretext*, against the mighty Ottoman Emperor; in whose *capital* alone were to be found, under the *scimetars of the Janissaries*, more than 100,000 innocent Christian *hostages*, of helpless sex and tender age, ready for *instant immolation;* still less to act thus, without having previously afforded such hecatombs the slightest information or means of

escaping

escaping the general slaughter; but least of all for the *insane policy* of adopting the conduct of Karavias at Galatz (who murdered *all his Turkish prisoners in cold blood)*, as *the acts of his Lieutenant* by writing him a *congratulatory letter*, which was instantly *published* and *sent* to *Constantinople* by his *own soldiers*. What might not have been the consequences to Europe, as well as to the Rayahs, had it not been *proved to demonstration*, that the whole plan and proceedings were the *mere coinages of the brain* of Ypsilanti?—an enthusiastic, high-minded, brave, and in private life highly estimable, but desperate young man, surrounded and assisted *only* by those as *inexperienced* in the *language* of *diplomacy*, as incapable of adapting his means to his ends;—of a young soldier of fortune, with a mind and heart too deeply wounded by the recollection of personal wrongs to endure the calm arguments, much less adopt the language of reason; absolutely incapable of supporting the inevitable delays, the checks and vicissitudes of good and ill fortune attendant upon such great and hazardous enterprizes; who conceived that the world in general would partake of *his* absurd feelings of *vengeance* against crimes, occasioned by the fortune of war and the revolutions of ages; and was prepared, at *his*

 request,

request, to exterminate a *whole nation*, without alleging *any immediate* recent *vexations*, but trusting to the simple fact, that amongst their political rulers, might be found the *perhaps virtuous* descendants of the cruel companions of Amurath and Solyman; that Europe could look with *interest* upon the enterprize of *ever so brave* a man, although bearing the sacred emblems of the *Lamb of God*, whose companions had commenced their so-called *Christian war* against *intoleration*, by a warwhoop of *vengeance* and *counter-persecution* of infidels to isolated *parts* of *their own* creed, without distinction of the *political relations* of their *victims*, treating the haughty Turk and crouching Hebrew with the same remorseless severity; whose first military exploit was *burning the Christian town of Galatz*, and *murdering* indiscriminately *every Turkish mechanic* in the *middle of the night*, in the *depth of a Thracian winter;* and whose first *counter-march* was for the purpose of *intercepting a caravan of fugitive Jewish traders*, whom, after plundering, they, as pitilessly, *killed in detail*, with the mock solemnity of a *legal execution*, as enemies of the cross; in utter defiance of that great Christian axiom, "Vengeance belongeth not to man:" regardless of the divine example of the Redeemer,

in

in his *last words upon that cross*, being *a prayer for the Jews*, and the most decisive evidence in *their favour*: "Father forgive *them*, for *they know not what they do*." These fanatical Greeks appear ignorant of this important fact, *viz.* that the Jews, in their *whole conduct* towards *our Saviour*, did no more than what *had been long written*; that they were but *blind instruments* in the hands of *Omnipotence*, for *effecting a sacrifice ordained by infinite goodness and wisdom*, clearly *announced* centuries before in the Christian Scriptures by the *divine prescience*, and upon the *completion of which* depended the *salvation of the world*. The condemnation of Christ by *the Jewish hierarchy*, at the *artful instigation* of *a Pagan ruler*, was clearly in *opposition to the general wish*, as proved by his triumphal entry into Jerusalem, and *his death*, destruction to their *fondest hopes* of the future *political independance of the Jewish nation*; yet these *modern* preachers of *Christianity*, invokers of the virtues and duties of *Christian princes*, (the first of which are religious *toleration*, *peace*, and *good-will* towards *all men*) would now tread in the steps of the prophesied avenger of the crucifixion, *the Pagan Titus*; and, were it permitted, exercise *from bigotry* a greater severity towards *the Jews*,

 than

than the rigid principles of *political* wisdom towards hardened *rebels*, perhaps rendered *necessary* on the part of the Roman Government; and now exterminate the descendants of those whom even the irritated Roman Emperor had spared; offering, by *such conduct*, the most forcible answer to their own clamorous appeals to the Sovereigns of Europe, for *protection against those* who *persecute them* with the *sword* for *their difference* of faith, and firmness in the religion of *their progenitors;* and the most irrefragable proofs of the utter incapacity of the *Greek Rayahs* of *the present day* to wield the *temporal* sword, without bringing slaughter upon the heads of millions of unoffending families, now as much oppressed as themselves; or peaceable and innocent descendants of those, whose crimes, however heinous, have been *for centuries* beyond the reach of *human retribution.* The Turks and Jews of Europe in Turkey could expect no choice between exile and misery, if not assassination, under such dangerous fanatics, by whom Christianity itself might be brought into disgrace. This astonishing *manifesto* of Ypsilanti, whether we consider the *facts advanced*, or the *object avowed, sufficed to paralize* all *thinking minds*, has been *hitherto* fatal to himself and *his*

friends,

friends, and might have been equally so to *all the Christians of European Turkey* ; for if acted upon according to the *letter*, and its *principles supported* by the Emperor Alexander, it would have proved to the whole civilized world that the Turks, who, with the *power in their hands*, have for four centuries *abstained* from *murdering the Christians*, were *better Christians* than the *Russians*. This manifesto being an incitement to *murder all enemies of the cross*, that is to say, all *Infidels* to *any* of the *dogmas* of the *Turko-Greek Catholic legends*, believed *only* amongst those forlorn and ignorant slaves as a *desperate resource*, affording *some solace*, to their miserable state by the very extent of the hyperbole. (C.) The crimes *committed* "*en masse*" by the savage *crew* of Karavias (an inhabitant of Cerigo, consequently an *Ionian* subject, formerly an *officer* in the Russian Navy, but then in the service of Michael Suzzo); the detestable conduct of *that individual* himself, who *commenced the affray* by cutting off the *hand of a Turkish lad* with his dagger, in order to *obtain possession* of *a letter* from Prince Michael Suzzo to the chief Turkish officer at Galatz, inspired *every man of humanity in Dacia*, of what *nation soever*, with indignation and horror; and although the Russian

Russian Consul at *Yassy* greatly contributed to the *temporary success* of *Ypsilanti*, by receiving him *at his table after the publication of his Manifesto*, the Russian Consul-General at *Buccorest* (to do that upright functionary justice) exerted himself with the utmost ardour to *absolve his Sovereign and nation* from the slightest suspicion of connection with the enterprize of Ypsilanti, the massacres of Karavias, or the insurrection of Theodore. General Pini never *for an instant*, by deed or word, openly countenanced either; on the contrary, he tore the assumed emblems of his Russian Majesty's service from the insurgents in the public streets, reviled them in the most opprobrious terms, styling them *impostors and liars*: and, to prove his sincerity, even *struck* one of their pretended Russian *officers*; an act which, doubtless, satisfied the minds of *great numbers* of those misguided and deluded individuals of the light in which he viewed the *whole enterprize*. And to complete and crown all, to avoid the possibility of any suspicion of implied assent, he instantly issued *circular* orders to all *Russo-Wallachian subjects* to quit the country without delay; a step which, it is supposed, materially contributed to the subsequent *general* desertion of Ypsilanti's army. Ypsilanti

has

has *since*, it appears, unequivocally taken upon *him-self* the whole blame of this rash scheme; which, as might easily have been predicted, has been fatal in its consequences to the purest blood of his country. The last of the Mooroozys (Alexander) a man unique for talent and *moral* courage, the venerable Patriarch of Constantinople, together with numbers of the highest dignitaries of the Christian Hierarchy, amongst whom was the so celebrated Bishop of Ephesus, all equally distinguished for piety and zealous attachment to the person and interests of his Imperial Russian Majesty; these, together with hundreds and thousands of innocent Greeks, Armenians, and other Christians, although denizens of *foreign nations*, without the slightest respect for the most formal and solemn *letters patent*, constituting them (by virtue of treaties) subjects of France, Italy, Austria, or even England, have been butchered, without *form of trial*, in the public streets; and the Priests, even Archbishops, nay the Patriarch himself, indecently *suspended* by the *neck*, in their full canonical robes at the *doors of the Christian churches*. Greek denizens of the *western* States of Europe have suffered *partially*; but such of the hapless Rayahs as had at *any time* taken ad-

vantage

vantage of the *long-enjoyed facility of obtaining the protection of his Imperial Russian Majesty*, have been, *nearly all*, murdered without notice or delay; "unannointed, unannealed, no reckoning "made, but sent to their account, with all their "imperfections on their heads." Yet this system, however cruel and barbarous, was not more so than *the war* Ypsilanti *had proclaimed* against the *Turks*, and Karavias had actually *commenced* against the *infidel Jews*; not more inhuman and wicked than the *treatment* the poor Turkish *fishermen* (quietly descending the Danube in their small punts, near Galatz, towards Ibrail, with the produce of their morning's toil, without the slightest suspicion of danger) received from the vile hands of Karavias: they were drawn one by one to the shore, and their heads cut off in the presence of hundreds of exulting Greeks. This example has been *given by the Greeks*, and will *never* be forgotten by the *Turks*. This horrible system of public assassination has continued, though Moldavia and Wallachia have *long since* been evacuated by the *Greek* insurgents; and murder is *still an occupation*, on *all* sides, in *this enlightened age*, in the *fairest part* of the *only enlightened quarter* of the globe; not at the command of the *Sultan*, who is

personally

personally good, generous and clement, nor incited by the *higher orders* of the Turks, who know the *value* of their Greek slaves, and feel about the same interest in their preservation, as an English gentleman in that of his horses and dogs; but in Constantinople, the Sultan himself and all the members of his Divan are (at the present moment) absolutely at the mercy of the first *bold Mussulman enthusiast*, who asserts that his *Sovereign* is *not a good Kardash* (brother, *i. e.* believer). The annals of the Seraglio are fruitful in such examples; the Sultan, although omnipotent in *all things else*, is powerless *in this*. His Highness may *promise* and *decree*, but he can neither fulfil nor enforce upon his subjects his contracts with a Giaour (infidel), where the dispute is upon the religion of Mahomet. His Viziers can only clasp their hands, at the representations of foreign Ambassadors against *these murders*, and thank God (mentally) that neither they nor their master have, *as yet*, been exposed to the same fate. This system having *once begun*, must inevitably continue, at any rate, as long as the Greek Fleet maintains its superiority at the mouth of the Hellespont. Every Turkish individual who arrives

rives from that quarter, will fill the coffee-houses and baths of Constantinople with his clamours and exaggerated accounts of the Grecian vengeance. The Turks will sally and *murder the Christians*, wherever they can find them, isolated or in masses : the guards may in time *restore order*, Ambassadors may *complain* of the increasing number of Christian victims ; the Porte will *issue fresh firmans of protection*, with the same facility and condescension with which it always tacks a complimentary letter and a *pelisse of honour* to the *firman for execution* delivered to a *Capidgee Bashee* (Musulman Lord of the Bedchamber and executioner), who stabs or strangles the new dignitary at the *moment of investiture*. And thus will affairs proceed, until one or other be exterminated; or *both* are taken under the protection of Russia, in conjunction with the other great sovereigns of Christendom.

Upon a synopsis of the present situation of Russia (as far as regards the northern principalities of European Turkey, Moldavia, and Wallachia), we find that in the year 1806 the Russian Emperor solemnly pledged himself by the following proclamation, through his generalissimo Michelson, never

never to abandon their interests, and to ensure them a full and free enjoyment of all their liberties and properties.

The following is a literal translation of that document.

UKASE.

We Alexander the First, Emperor and Autocrat of all the Russias, &c. &c., to the Princes, Archbishops, Bishops, Clergy, Monks of all Churches and Monasteries, Nobles, Gentry, Military and all Inhabitants of Moldavia and Wallachia,—security! The paternal solicitude and unceasing care which our ancestors have evinced, under all circumstances, for th esafety and liberty of the Clergy, Nobles, and all the Inhabitants of Moldavia and Wallachia, and the solicitude with which they decreed, and legally assured your welfare in their ratified treaties, have justly confirmed the monarchs of Russia as the guardians of your territories. From the hour we ascended the throne, we have not ceased to follow the traces of our predecessors; watching over the preservation of your tranquillity, exercising our already established rights, or furthering in practice, those which were suggested by that ardour for your your happiness, ye have inspired in our bosom.

 No

No individual amongst you is ignorant, that all those privileges concerning your properties and persons (as far as was compatible with the nature of the authority under which ye were submitted) are the results of those vigilant cares of our ancestors and ourself. But the conduct which since a certain period has been manifested by the Ottoman Porte, the arbitrary acts by it committed, and the refusal to fulfil its engagements, have forced the advance of our armies into Moldavia and Wallachia. Hence the presence of our armies will protect ye from all those evils to which your native lands would have been exposed, and will co-operate for the free exercise of your religion, and the enjoyment of your rights. The unity of divine worship and national manners, the remembrance of so many mutual services rendered, and finally the ardent wish of so many centuries, will cause you to consider our brave soldiers as members of your own body.

We have employed all our industry, in order to prevent those partial abuses which might proceed from the insolence of the military: our Generals, and other agents appointed for the accomplishment of this command, will not fail to preserve the most exact discipline; to consult

with

with the landed proprietors, and give you daily proofs that this expedition (unaccompanied by any disorders of foreign warfare) has no other motive than to further and defend our common interests; our object is that all functionaries remain in the exercise of the duties of their respective posts, according to the former custom; supposing that these on their part will facilitate the march of our armies, and the re-establishment and the accomplishment of those operations, for which they are appointed, which regard only the preservation of the provinces, and the entire and permanent enjoyment of their rights. Whatever may be the ultimate issue of this expedition, we promise ye the *permanent enjoyment* of our *exalted protection*; and trust that, in the exercise of our sovereign means and authority of every description, in order to co-operate with us in the assurance of the basis we contemplate, *viz.* the extirpation from all your frontiers of every enemy who would molest the great work of your tranquillity, you will shew yourselves worthy in every respect of those blessings we are preparing for you.

According to the literal command of his Majesty of all the Russias. MICHELSON,

General and Commander-in-Chief of the Moldavian and Wallachian Armies.

Yassy, 16 *Dec.* 1806.

We find that notwithstanding this proclamation, after the sudden death of Alexander Suzzo, they have been left utterly defenceless by the Greek Caimakam (Lieutenant) of the succeeding Prince Callimachi; have been *plundered at discretion*, and ultimately driven out of the country altogether, by the needy associates of a *common lacquey*, leading a band of peasants *armed only with hedge stakes*, against whose depredations they were refused permission by Turkish jealousy not only to arm themselves, but even to borrow money to arm others to defend them, or even to accept the submission of the rebels. Is it their fault or that of the Emperor of Russia, that a Greek (although exalted by *actual services* to the rank of General in the Russian armies) has abused the facilities offered by his rank, usurping an authority to which he had no legal right? (a fact of which all Europe is thoroughly convinced). The question of interference in Wallachia is not now for the liberty of the Greeks,—Ypsilanti is a prisoner in Hungary, and his bands dispersed—but for the rights of the Wallachians, and, (since the massacres in Constantinople of Russia subjects), of *security of all the Christians* in Turkey; who without distinction of sect or nation have been, and *still are* murdered daily in the streets and on the high roads;

from Mount Olympus to the Pruth, and in Dacia; a country, the liberties of which are, according to *formal treaties, guaranteed by the Russian Sovereigns.* Nothing but an abhorrence of the crime of Ypsilanti could, it is conceived, have induced the Emperor Alexander to abstain so long hitherto from employing the force of arms in the restoration of *order*, in those now forlorn districts of Wallachian and Moldavian provinces, so lately blooming and happy; whose *country scenes* filled the imagination with a picture of that ideal Arcadian abundance and tranquil pastoral delights of the earliest stages of society: and in whose capital (Buccorest) might be seen the *extreme* of modern luxury: evidences in profusion of all the advantages which society has derived during the progress of forty centuries, and the attrition of modern nations, through the discovery of magnetism; if luxuries can with propriety be called advantages, in so *helpless a political society* as Wallachia, since *they alone* have called the spoiler on their heads, and driven those voluptuous Sybarites (the nobles of Wallachia) from their splendid mansions. The traveller, a few months ago, passed from the plains of Syria in the age of Jacob, to the streets of London in the reign of George the Fourth; in the

short

short interval of half an hour's ride from the suburbs of Buccorest. Of its hundreds of gorgeous palaces (all of which were abandoned in a few hours by their noble proprietors, the descendants of John Paleologos, Comnennos, Cantacuzenos, &c., who instantly fled with their families, servants, and *household furniture*, into Transylvania, from the *formidabe weapons* of the *footman Theodore*), many have become the residences of those peasant robbers; more have fallen a prey to the flames or have crumbled before the cannon of the Turks. But this is a trifling and temporary evil; these indolent and timid *consumers will all return like summer flies* at the first appearance of the sun from the north. Not so the shepherds and labourers of the soil; these, clothed in undressed sheepskins, or summer linen frocks, each of his own simple manufacture, and fantastic dyes (true *coats of many colours*), with sandals of bark, and unshorn sheepskin bonnets (exact living models of the statues of their ancient Dacian forefathers, as seen on Trajan's Arch at Rome, immediately opposite the Colisseum, erected in honour of his conquest and colonization of Wallachia); these *real* and *useful* representatives of those, whom to have conquered even Trajan thought himself worthy of *a triumph*;

these,

these, intimidated by, or perhaps disgusted at the *precipitate flight* of *all* the *first nobility* (with one or two honourable exceptions only); these PRODUCERS *of the wealth of Dacia* (without whose presence *Dacia exists no longer*) imitated the example of their nobles. Each sturdy peasant charged his light wicker waggons with his family and implements of husbandry, and, where the means of transport permitted him, even the rafters of his *semi-subterranean* cottage; and drove them, together with his herds of buffaloes, oxen and goats, and flocks of sheep, over the Carpathian mountains, into Transilvania: whence it will be very difficult (if possible) ever to recall them, as they will *there* have experienced, before the permanent establishment of the Russians, the (by them hitherto unfelt) blessings of personal and political security, and the paternal administration, for which that part of the dominions of the House of Austria is so justly celebrated: whose system of government (in that principality) is admired by foreigners as a model of perfection. In a word, the ancient constitution of Transilvania (which, much to the honour of the House of Lorraine, has been most scrupulously maintained intact since its voluntary submission to the Emperors) approaches

 as

as nearly as possible, to that of England, and those subjeets are eonsequently, in every sense, as substantially free as Englishmen or Frenehmen.

Russia is therefore reduced to the neeessity, at any rate, of keeping her faith with the Rayahs of Moldavia and Wallachia, and of enforcing by the *only* method left, *viz. by arms*, the tranquillity of the eountry, and guarantee them beyond the possibility of future disturbance and disaster, whether from Turks or *rebels;* which seeurity ean only be effected by a *very powerful* permanent army upon the whole left bank of the Danube, as long as the Turkish empire in Europe exists, *with the seat of its Government in the immediate vicinity of those provinces;* for owing to the peculiar habits and prineiples derived from the Mussulman theocratieal Government, whieh eombines the inspired and even divine nature of a *prophet* with the temporal authority of a Roman dietator, in the person of the Sultan (as Caliph, or *successor* and *lineal descendant* of Mahomet himself through Osman), by virtue of this *absolute power* over the *consciences* of his fellow Mussulmen (partieularly in a religious war) he ean in a few days draw the whole of his male population into a foeus, direeted against any spot he finds *momentarily weakened.* This is a most for-

midable

midable consideration for the humane disposition of the Emperor Alexander, whose ancestors (had they *well examined the subject*) would have perhaps hesitated before pledging themselves to a line of policy (dictated naturally by an exalted sense of religious duty) which has reduced their present successor to the *necessity* of either weakly and cruelly *abandoning those* who have *sacrificed themselves* through a blind reliance upon his *solemn promise of protection*, or of defending the Wallachians at an average loss of 30,000 *Russian soldiers per annum*, through the pestilential disorders incidental to the nature of that beautiful province; of which it is necessary to say a few words. Ancient Dacia, now called Wallachia, is a vast *marsh*, formed by the alluvion of the Black Sea from the ridge of the Carpathian mountains (which doubtless, some centuries back, formed one of the continents of that immense deposition); the whole surface of the country is inundated for nearly half the year by the autumnal rains, which swell the Danube in winter into a boundless *lake*, preserved by the spring sun ceaselessly acting upon the vast accumulations of snow, under which the towns and villages of that country are absolutely *buried* in winter, and which upon the summit of the Carpathians is never

 throughout

throughout the whole year *entirely decomposed.* These causes of *humidity*, added to the continual evaporations from the Danube and the Black Sea, wafted by almost every current of air towards the surrounding Carpathian mountains, and entangled and precipitated amongst those enormous elevations, are restored to their original Pontic bed by countless torrents from their romantic crags: sources of more rivers than are to be found in any other spot of Europe of the same dimensions; certainly fertilizing the soil to an extent of richness beyond all credibility; even injuring it by this excess, for the ordinary purposes of agriculture, but impregnating the atmosphere at the same time with the most deleterious azotic gasses, those pestilential germs of various chronical disorders (principally intermittent and remittent fevers of the acutest type) peculiar to that country. These causes of mortality, combined with the natural uncultivated forests of the rarest fruit trees and vines, operate most fatally, and with a dreadful rapidity, upon human beings endowed with those propensities and tastes, for which the Russian armies are celebrated. It is a fact, that the present Emperor of Russia during the last war, instead of reaping the smallest pecuniary advantages from his six years' occupation

occupation of Wallachia, actually transmitted, every year, millions of roubles for the pay and comfort of his armies; of which he lost, upon a moderate calculation, at least 150,000 soldiers through endemical disorders. Russia must therefore either calmly contemplate this long continued, if not perpetual annual waste of blood and treasure, or *advance boldly*, according to the *laws of war* and *sound policy*, and endeavour to destroy, if possible, her Mussulman foe in his *strong hold*, and strain every nerve to drive (at any rate) the Sultan personally from his *European metropolis;* an effort which will doubtless cost immense sacrifices of valuable lives, more perhaps than any intrinsic advantage Russia (or perhaps the Rayahs) may hope to derive (certainly for a generation, at least,) from his expulsion. And here it is but just and reasonable for all Europe to examine and judge candidly the solemn and imperious duties, the clearly established rights of the Emperor Alexander, confirmed to himself and his ancestors by formal treaties (fruits of the most brilliant victories, illustrating the Russian annals with the glorious names of an Orloff, a Romanzoff, and a Suwaroff.) We must consider these proud recollections, compare them with the murders of the Russian subjects,

and

and contemptuous treatment of the Russian Ambassador's representations, which have so recently *necessitated* his recall from the Turkish capital, in order to interpret and appreciate the extent of forbearance hitherto, and divine the future firmness, decision, and vigour of the Emperor Alexander: a monarch whose private character offers a model, exhibiting every striking feature dwelt upon by the ancient moralists as constituting a great and good man, κατ' ἐξοχὴν, which history has handed down for the respect, admiration, and imitation of posterity; and to whose calm, energetic, and persevering courage and profound policy as a *sovereign*, the continent of Europe is mainly indebted, under Providence, for her recent liberation from the most abject state of servitude, under her late tyrannical Military Chief, by whom her sons were decimated; one of the few titles of which Chief to the applause of impartial minds was, his zealous opposition to all fanaticism and religious intolerance in every part of the world: and, above all, his determination of bettering the condition of the Rayahs, and rescuing them altogether from the galling tyranny of their barbarian masters. This determination of Buonaparte had, fortunately for Russia, been made known to the Turks

in

in the year 1812, and was the *only* reason which induced the Turkish Plenipotentiaries (and, what is more extraordinary, at the instigation of a *Greek* Prince, the late Demeter Mooroozy, then Grand Dragoman of the Porte, who acted as their secretary at Buccorest in the year 1812,) to *sign the peace*, at that moment so *essential* to the very existence of the Russian empire in Europe; then *actually invaded* by the French, Austrian, Prussian, Italian, and Spanish armies; when, *but for this conviction* in their minds of the *ultimate object* of *that invasion*, it was manifestly for the interest of the Turks to *cross the Danube* in pursuit of the *retreating* army of Admiral Tchichagoff, and advance, if not into the *heart of Russia, at any rate* to *repossess themselves* of their *former establishments* on the *Cimmerian Bosphorus* and *the Don*. Thus both the Emperor of Russia and the Sultan, and even the *Greek nation*, through the loyal conduct of Prince Mooroozy, have almost equal claims upon the general sympathy of *civilized Europe;* which, having thus *regained its lost freedom and happiness* at the expense of the *Rayahs* (the word Rayah is a generic term, meaning Turkish subject, *not Mahometan*, and thus includes Armenians and *Jews*, as well as Greeks and Wallachians), common

common justice, as well as humanity and gratitude towards the late estimable Mooroozy, who shortly after forfeited his life for the wisdom and loyalty of his councils, having been literally cut in pieces, during *a repast*, in the house and the presence, and by the guards of the Grand Vizier. Gratitude to *his memory*, by whose conduct, and at the price of whose existence, and *with the certainty* of his fate before *his eyes*, in the event of the *French invasion* being *successful*, civilization has been restored to Europe; ought in turn to create an *active sympathy* for the Greeks, in the united and complicated subjects of difference between the Emperor, the Sultan, and the Rayahs at the present moment, when *civilization itself* is *no longer in danger*. Supposing the present differences to be temporarily reconciled, yet fresh subjects must arise to necessitate the advance of the Russians towards Constantinople, which (it cannot be reasonably doubted, although at a dreadful loss) will ultimately necessitate the retreat of the Turkish Sultan and his court from the *former capital of the Roman empire*, into Asia-Minor, Greece, or Egypt. In the former and latter event they will retire upon their natural resources; and it is a great doubt how far the

Russian

Russian Emperor could feel the *future repose* of *Christianity* assured, by the so immediate vicinity of the Caliph, supposing him to establish himself in the *Christian provinces* of Asia-Minor, which would only be *transferring* the misfortune from *one class* of *Christians* to *another*. Certainly, in the event of the Sultan's preferring the *second alternative*, and retiring into his *Grecian provinces* of the *continent*, his retreat by *sea* being cut off by the insurgent fleet, it would be the duty of *his allies* not only to *dissuade*, but even to *prevent him*, for *his own* sake, from taking up so *unmilitary a position* as the peninsula of Greece: from which he would have *no retreat*, in which he would find *no resources*, and where the whole army of Believers would be speedily *starved*, together with the Commander of the Faithful, into an *unconditional surrender*, or, as Turks neither grant or receive quarter, be all massacred. Moreover Englishmen should, in the event of the Sultan's obstinacy, consider, that the united sentiments of *despair* and *desire of vengeance* in the *defeated Mussulmen* upon *all southern* Christians, for the injuries suffered by *them* from the *Christians of the Frigid Zone*, will fall with *accumulated force* upon the innocent and defenceless *Greek inhabitants* of

Thessaly,

Thessaly, Livadia, Attica, the Morea, and the islands of the Archipelago. Therefore should the Turks *be able* and *willing* to defend themselves to the *north of Mount Olympus*, in the struggle they are now engaged, it may be the duty of England, as a neutral state, to *wait the issue*, without risking the friendship of either the Russian Emperor or the Sultan, by an interference which cannot satisfy, and may displease *both*, as the sources of dispute are so *profound* and *embittered*. But should the Caliph be *driven from his capital*, his only real fortress in Europe, it may be considered as a termination of his *absolute* political dominion in *this civilized quarter of the globe*. It will *then* be the bounden duty of the *limitrophical* Sovereigns, who *alone* appear to have any *immediate political concern* in the affair, to interfere, in order to stop the desultory conflicts of marauding bands, wholly useless in a *political light*, and only productive of infinite and irreparable injuries to the unarmed Rayahs; the innocent, helpless *objects* of contention. The Emperor of Austria will, no doubt, see the struggle in this light, and spread his shield over the provinces immediately in contact with (and, in fact, intersecting) his own possessions in the South. It may be argued, that his

Britannic

Britannic Majesty is thus liable to be eventually *compelled* to take *some* active part, in order to avoid the *possibility* of his *Ionian possessions* being exposed to the inroads and devastations of the fugitives of either belligerent; an occurrence which might involve him in the dispute as a party. At any rate prudence seems to exact a vigilant eye, and a respectable naval and military force in the vicinity of the British Ionian Islands. Should (as is most probable) France and Prussia, the German Sovereigns of the Rhine, or the King of Spain, think themselves bound as Christian Princes, although not compelled by their geographical positions (as Austria and England have been proved to be called forward) to interfere for the *immediate repose* of their *own possessions*, yet, from the circumstance of the great *contrast* between the Greek and Armenian churches *in points of discipline* (the *Armenians* all over Europe frequenting *Roman Catholic* places of worship) for the mere glory of co-operating with the Emperor Alexander in perfecting a truly *Christian work*, without limiting the care to *Greek* Catholics, by *each* undertaking to *appease and take charge* of (in the same *limited political sense*) a certain portion of Asia-Minor; and it would not be too much to say,

 that

that a most inviting opportunity, and certain *temporary recompense*, seems to present itself for their generosity and Christian duties, more than sufficient to balance the immediate expenses of their *co-operation.* By thus opening an extensive, beautiful, healthy, and fertile reservoir for the present and prospective *alarming excess* of *population*, in parts of Western Europe, whereby the continued emigration of isolated families (which, during the last fifty years, have been driven to seek an asylum amongst the *unwholesome* forests of *another hemisphere*, and there mingled with the *convicts and refugees of England* and other nations, are thus lost for ever to their parent states), might be rendered unnecessary, by the *regular establishment* (under the auspices of *their own Sovereigns)* of *compact* and happy *colonies* in the *finest climate* of the habitable globe.

This leads to the discussion of a momentous question. Upon the propriety of a religious war it must be remarked, that it is one thing to endeavour to force any set of men to *adopt a peculiar mode of religious worship*, *per se*, and another, to *resist* by the *only possible effectual means* the dreadful consequences of an *intolerant faith* in a *neighbouring state* ; the pernicious effects of whose

contact,

contact, VIZ. BARBARISM, it is impossible, effectually, to guard against; a faith, the *fundamental principles of which* render any state of *peace* (except upon the payment of a fixed Haratch, or *Poll Tax)* with the inhabitants of *any other country* (not Mussulmen nor willing to *convert themselves*) *criminal* in the *Sultan* and *his people*. Eternal *offensive war* against *infidels* is inculcated as the *highest merit* in the sight of God, and a Mussulman killed in *such* a war is proclaimed *a martyr*; *whilst Turks* are *taught* in their mosques to consider *infidels* as inferior to *beasts* (and all brute animals are placed by God under *their especial protection*), the curses of God, angels, and all mankind, are proclaimed against any infidel who shall *treat a Mussulman* with *contempt*, by *deed*, *word*, or *gesture*. It is, therefore, not to be wondered at if a Turk makes no difficulty at drawing his pistol and *shooting a Christian* who takes the *wall of him*; a fact of daily occurrence. What must they *now* feel, and how *act*, after the *open declaration* of Ypsilanti? The greatest monarchs are no better than the most *forlorn Armenian Rayahs*, in the eyes of the *poorest Mahomedans*. They (Turks) are *courteous*, when visited and *caressed*, from a sentiment of the duty of *compassion* towards such *miserable objects*. Alms-

giving

giving is considered as one of the three great virtues of a true believer. The inferior merit of the *object* relieved makes no difference in the estimation of the Divinity; and they sometimes exercise their *ingenuity*, in searching out objects the *most remote* from the ordinary claimants upon human bounty, in order to illustrate their *principles*. Bohara relates an anecdote of one who *openly* distributed his *compulsory benefactions*, the amount of which is fixed by law, one morning; first, to a frail woman, secondly to *a thief*, and lastly, to the *richest man* in the *city*. Upon being laughed at, he said, I did so, in order that the prostitute might cease her vocation, the thief turn honest man, and the rich man imitate *my example*. This story might have served for the foundation of Parnel's Hermit. Moreover, hospitality to *strangers* (which ignorant travellers construe into *generosity*, and personal *attachment* towards *them*) is as an inducement to infidels to *convert themselves* to Islamism, and Paradise is promised to him who fortunately succeeds; but when the infidel presumes to approach to a *familiarity*, or to place himself upon *any* footing with a Mussulman, the contempt of the Turk is manifested in a mode *not to be mistaken*; and it really is *astonishing* how *all* the Potentates of Europe have submitted

submitted to the insulting mode with which their *Ambassadors* are *treated*, according to the etiquette of a court which could not remain a week but by their *permission*. The Sultan not only never grants a *private audience* to any Ambassador, but, upon a *public audience* never *rises from his seat*, makes the *slightest obeisance*, or even *looks at* the Ambassador, or deigns to turn his eyes towards *the corner of the small room, where only* that *forlorn plenipotentiary* is allowed to *enter*, bearing *his present* or *tribute*, without which he is *not* admitted. Moreover, every communication from an *European* Sovereign to the Porte must be made by *officers* dressed in the *uniform of a Turkish subject*, to denote to the Turks that the foreign Sovereign is his tributary; even the Ambassador (the *representative* of his *Britannic Majesty*) dares not appear in presence of the Sultan but in a Turkish pelisse, the *uniform of a slave*. Baron Strogonoff, the late Russian Ambassador, nobly disdained to submit to this ignominious ceremony, and was, therefore, never admitted to the corner of the room, destined to receive the *homage and tribute* of the *Sovereigns of Christendom*.

War (in the name of religion) whose object is to thrust the *human intellect* between the creature

and

and his Creator, and by the power of the *sword* to enforce the *reality of belief* in the consciences or understandings of *obstinate men*, whose minds, having *once* received the forcible impressions of *youth*, have attached a pride and a glory in the superiority of *their faith*, as the most certain means of obtaining the *advantages* of a *future state:* the object of such a war (as has been proved in the case of the Turks against the Greeks) would be impracticable, if attempted (and useless and absurd if practicable), at any rate for the *actual generation;* for the minds of men, like the trees of a forest, having once attained *maturity*, never thrive, if they do not perish, by so *radical* a transposition. Their early instilled and long nourished opinions, even upon men and *worldly things*, become parts of their essence; the humours and tastes of the boy at school are traced through life, and constitute the difference of (what is called) *character*, in society. At a certain more advanced period of his growth, and generally not till his youthful passions begin to ebb, the great distinctions and superiority of the *human being* over the brute, begin to occupy his thoughts; he casts his eyes about him, and *within* wonders at what he sees and *feels*, and inquires of himself, and *all around*, the

the nature, the mode, and the object of his existence. He recollects, and begins to comprehend the maxims he has learned by rote; imbibes with eagerness the elucidations he is enabled to obtain from those by whom it is his fortune to be surrounded; and as *all* systems of worship breathe *morality*, peace, and good-will towards *their brethren*, *amongst each other;* and *hatred*, as well as *pity* towards *infidels* (as their *natural enemies*); no *other* faith can shew upon *these points* any *substantial difference;* and the nature of *divine essences* is *incapable* of demonstration to *human* understanding, from its being an *axiom in all*, that God is *incomprehensible.* All *renegades* of *sober* age, must be *hypocrites;* their objects in abjuring their early instilled faith *must be mercenary*; the individuals, dangerous (as latent) enemies; in whom it would be impossible to repose any confidence as *friends:* for, however absurd a Turk's conviction in the nature of his own peculiar revelation, he has also received his conviction of the ridiculous parts (to *human reason*) of *every other;* and if he has once thoroughly believed his own religion, and *acted* upon *that* belief, he is more likely to be an *useful subject* by persevering openly and firmly in his tenets, than by *affecting* a conversion. Thus any attempt of the

Emperor of Russia to convert the Turks by conquest, would be fruitless, and a wicked waste of the valuable blood of his own subjects; any avowed *determination* of driving the Turks from Europe, or of subjecting the Caliphs under the domination of Christians, would excite that religious phrenzy of indignation, and blind headlong despair, with which their honest, though erroneous consciences have been impregnated in the event of such a crisis; and which enjoins them to sacrifice themselves, one and all, for, what *they* suppose, the honour of *God*, in order, not only to insure eternal bliss according to their peculiar notions of Paradise, but to avoid the most exquisitely varied and eternally revived torments in the infernal regions, which are *defined in their Scriptures* with the most revolting and heart-appalling *minuteness.* Should the Emperor limit himself in conjunction with the Sovereigns of the *Continent*, to an effectual *protection* of the Christians, extending *that* even to the *Turks* and *Jews*, and generally to *all human beings*, of what nation, sect, or class soever, it is to be hoped he will not only find *no difficulty* in the glorious task, and no opposition from any quarter of Europe, but will merit and receive the blessing and support of every true Christian, philosopher, and human being, capable of feeling

the

the extent of this beneficent enterprize. He will cover himself, and his nation, and the *age* in which he was born, with *glory;* but he will do more for the true interests of Christianity by his *kindness* to the Turks and Jews, than by his liberation of the Christians. And doubtless his mind is penetrated with this conviction, as far as regards the Turks (although Jews are not tolerated in Russia by an edict of Peter the Great), for his provinces of Cazan and Astrachan teem with *Mussulmen:* and no individuals of any part of his vast dominions have evinced more calmness and docility than his Mahomedan subjects. The same will be observed, in the course of a *few years,* when those Turks who do not follow the Caliph to his *new metropolis* shall have experienced the advantages to *themselves,* as well as to the *Christian population,* of those delightful regions, under a more civilized government, and particularly a well-organized police; the plague will *no longer* decimate their ranks; the Rayahs will no longer assassinate them isolated in their country-houses; the continued dread of personal danger will no longer compel every Turk to appear in the streets, and in the coffee-houses of his own capital, in time of peace, armed to the teeth, as if in a besieged

city during a bombardment and assault of a breach. Their native goodness of heart, and the virtues of temperance and decorum, inculcated by their religion, will cause them to be *loved*, when they are no longer *dreaded* as wild beasts; they will no longer be *condemned* to play the parts of *slave-drivers* and assassins, when their hourly existence, from their great inferiority of numbers, no longer *exacts* this odious and *precarious line of policy* towards myriads of *more enlightened*, active, bold, vigilant, intriguing and inveterate slaves, by whom they are now kept in a perpetual state of irritation. Upon a view of the mercy, justice, generosity and magnanimity of Christian protectors, and contrasting *such* conduct with *their own abuse of authority*, they will, perhaps, in time, be convinced, by the evidence of their *own senses*, of the really divine nature of that religion, which softens the ferocity of power, tempers the pride of birth and fortune, and teaches *universal* philanthropy. But, to complete his great work for the happiness of the *human race*, Alexander must watch and correct with double severity the faults of the Turko-Greek Christians; to accomplish which, he must trace their actions to their sources; the serious *errors of their opinions* in matters

matters of their miscalled *Christian faith;* by scrutinizing in their calendars the names of *many* of the *two hundred and forty Saints' days,* upon which it is now considered a *sin* to do any manner of *work,* and are consequently now consumed in idleness, that root of all evil, and parent of debauchery. If he would obtain a permanent repose, only to be hoped for through the industry and prosperity of the inhabitants of those regions, he must imitate the wise conduct of the *Pope and the King of Naples,* in *curtailing* this unreasonable and injurious amount of feast days. These *Roman* Catholic Princes have both, with great wisdom and true Christian piety, (viewing the moral consequences of the ruinous system of *compulsory indolence* upon the minds of the French and Italians, to the fruits of which may mainly be ascribed the late revolutions, which have for thirty years distracted and drenched Europe in blood,) most *recently* issued, not only permission, but *positive orders* to the Roman Catholic peasants of Italy, to *labour* each in his vocation on all but *Sundays,* and the *great anniversaries* of our *Saviour's advent* and *sufferings.* But in Turkey, at this day, as formerly in Italy, to exercise the most meritorious and sober profession is prohibited, under sentence

of

of *excommunication* to the *Greek Catholics*, more than two hundred and forty days in the year. *This alone* has been *sufficient*, without any help of the Turks, to impoverish, demoralize, and brutify them as it has: so that if now left to govern themselves, *still less the Jews or Turks*, they would, from the pernicious effects of this *state of bigotry*, and spirit of persecution, into which has *degenerated* the Turko-Greek Catholic *discipline*, through ages of suffering, under the most *heart* and *mind-subduing* slavery, only increase, instead of diminishing, the *great mass of human misery* in those *now too suffering regions*; still longer retard for themselves the blessings of civilization, and draw down upon their own heads, and perhaps upon the *divine faith* which they *profess* (but of whose true interpretation they are woefully ignorant), the same *dread* and *disgust* in the minds of all thinking and benevolent men, which rises at the view of the *Turkish system of intoleration, and now* draws forth the dignified and heroic interposition of the Christian Princes of Europe.

Lord Strangford has lately done himself much honour by his attention to the works of art at Athens; which remain yet, proudly speaking to these remote generations of the vastness and justness

ness of the conceptions, the exquisite skill in the execution, and taste in the distribution of the architecture and sculpture of the contemporaries of Pericles. Modern travellers have exhausted vocabularies in the lavish encomiums of these splendid trophies of those certainly highly useful arts: dazzled and hurried away by the evidence of *one* of their senses, they have, by a natural though illogical deduction, continued these praises from the mute and stupendous objects themselves to their architects, and thence to their descendants the modern Greeks, their anti-types. The impression in favour of the Athenians of old, and the delight with which the English, and almost all Europeans, contemplate the future emancipation of the modern Greeks, is always coupled (and almost *exclusively* so) with their skill in the polite *arts.* England (a spot where *architecture*, until the *late improvements*, may be said to be unknown and *little cared for*) has been, and *still is,* most anxious that the *Parthenon* should be no longer sullied by the presence of the barbarous Turks, from their crass *ignorance* (evinced by *their* inattention to that art which raised its majestic vestibule, Cella, Opisthodomus and Peristyle). That they, the English, should feel such respect for arts of which they were

themselves

themselves so recently ignorant, and lament that the descendants of such or any men are in chains, does honour to their hearts and their understandings; but were the Propylæum, and the rest of all its adjacent Pagan temples, to Wisdom, and the Ocean, and Victory without Wings, to become as traceless as the once gorgeous Pantheon (about the scite of which European Consuls quarrel and lampoon each other); were the rock of the Acropolis itself to be swallowed up by an earthquake, with the grotto of Pan, the Odeum, the theatre of Bacchus, and every other vestige of the *hand* of Greeks; every Englishman of education would turn his eyes with reverence and gratitude to the channel where once flowed the Ilyssus, as to the cradle of *civilization*, of *learning*, of *wisdom*, and *virtue;* to the cave in the mountain where the noble-minded Socrates was imprisoned; to the olive grove where stood the Academy; to the scite of the Lyceum; to the Pynx where glowed the patriotic sentiments of the Athenian statesman, and towered the stern inflexible honesty of Aristides; to the plain of Marathon and the gulph of Salamis. *There* lived and acted of the real *benefactors,* not only of their immediate descendants, but of *all posterity* in *every part of the civilized world;* and

most

most peculiarly so, of the *British nation*, the *only* one where *all* the Pagan *virtues* there *taught and practised,* may be said to be still felt and emulated to their fullest extent. Our modern code of liberty is indebted for its *principles,* to the laws of Solon. The idea of the establishment of our Peers and Representative government may have sprung from the Judges of the Areopagus, and the deliberating assemblies of the Athenean citizens. Our ambassadors have found the first precepts of diplomacy in the negociations of the Athenians, with the Lacedemonians, and the Thebans, and the Achaian league. Xenophon has created history and the science of *war ;* without *that statesman-general,* and Miltiades and Themistocles, it is *most probable* we should never have been able to boast of a Marlborough and a Wellington ; but without Euclid it is *certain* we should never have had a *Newton ;* nor a Harvey, or a Jenner, without Hippocrates. We are indebted to Demosthenes for the *sentiments,* as well as the *language* of the Pitts, father and son : and whilst that purest of philosophy, that key to every virtue, and surest road to earthly happiness and fearlessness of death, *self-abnegation,* the main beauty of the Christian religion, afterwards developed by St. Paul in his

 epistle

epistle to the Athenians and other Greeks, and which has given England alone, (of all the world), a Howard, a Penn, and a Wilberforce, had its source in the schools of Plato and Aristotle; the virtuous Socrates gave by the *cheerful sacrifice* of his *life* for *his principles* that noble example, the *emulation of which* hurried Hampden and Falkland, and Sidney, and Strafford, to equally certain, glorious and useful graves. These are the true claims of Greece to the sympathy and protection of England, now (as Greece then was) the greatest, because the freest and most virtuous nation of the globe, and as such the happiest. For her freedom, she is indebted to her goodness, the elements of which her forefathers imbibed from those streams of wisdom, written, illustrated, and fortified by the examples of the best, the wisest, and (as long as they continued virtuous) the freest, and the happiest of the nations of antiquity; although, like us, weak in numbers, powerful in talent and goodness. In their meridian they have presented us an example to follow, and one to avoid in their decline. When we contemplate the grand bases of civilized society, the *sciences of war, ethics, and legislature* (whence is derived that finest result of human wisdom, the present exalted

state

state of Englishmen ; *perfect freedom under fixed laws, duly administered* ; from the execution of which none are exempted) ; the *abstract sciences* and *polite* arts and literature (however valuable, as sweetening the cup of life by filling up the dreary vacuum between the grosser calls of the senses with delightful images of *ideal beauty moral and physical)*, poetry, painting, sculpture, and music, even physic and the mathematics, dwindle and fade away into *nothing*, in comparison with those *really essential sciences.* What are palaces and temples, tragedies, comedies, and epics, groves of statues, galleries of pictures, operas, observatories, laboratories, and mechanical engines, to a man who feels himself *a slave*, or *his country exposed to the invasion* of a *neighbouring despot*, who claims it in *fee* of his natural and legitimate Sovereign as his tributary? Without *good laws* and *virtue* to *enforce*, *bravery to defend* them and *skill to direct* the people's *energies* to advantage, all those *dazzling and enchanting arts and sciences* but serve like the wreaths upon a victim, to adorn a nation for the sacrifice. As in Wallachia, its recent riches and its very sources of happiness were but crimes in the eyes of its brutal masters, or their mercenary slaves ; and each hapless proprietor lived perpe-

tually with the sensations of Damocles at the repast of Dionysius, till (more unfortunate than Damocles) the sword of the Mussulman has fallen and crushed them.

As to the great political question of the Christian Union, and the *justice* and *expediency* of the Sovereigns of Russia and Austria affording the Greeks any assistance in their War against the Turks (the solution of which embraces a variety of considerations), it is proper to premise this axiom. *All political rights are acquired* in the *origin,* and their *continuation* depend upon FORCE. Thus, by *this right* about the year 1400 the Turks entered Europe, and possessed themselves successively of Greece, Constantinople, Thrace, Dacia, Transilvania, and *Hungary;* until, at length, they fairly placed themselves before and *formally besieged* Moscow, (D) and even VIENNA. Which latter, they would certainly have *taken,* but for the providential accident of a *baker's boy* overhearing the sound of their miners' instruments. The *same political right, viz.* FORCE, in *civilized Europe,* has gradually driven them *back towards* their *native regions,* the mountains of *Kurdistan, as far* as the *Bosphorus of Thrace;* and *this same right* certainly *exists* in every free state to *pursue* them, if they can,

can, even to the frontiers of the *Arabian Desert*, whence issued the fanatical myriads of Omar, to carry death and desolation over the most fertile, and *then populous* territories of South-eastern Europe, now almost deserted: whose inhabitants, then the happiest and most civilized, have so degenerated, as to become now the most ignorant, barbarous, and wretched of human beings.

In reviewing the whole of this complex and apparently inextricable state of difficulty, into which the affairs of the Porte seem to have fallen, as far as regards the Emperor of Russia (with which, as long as the seat of war is not brought into the vicinity of the Dardanelles, England is not positively compelled to interfere, from having no paramount *political interest* in the struggle), the nature of which, as *at present* developed, seems not to exact the *total* annihilation of *all* political dominion of the Sultan, in that immense territory forming what is called the Ottoman Empire in Europe, Britons are however called upon, as Christians, as men of sound understanding as well as humanity, and as subjects of a state whose proverbial good faith towards *all other nations* has been hitherto the main cause of its formidable

power,

power, and which power can *only* be upheld by the same means of *inflexible honesty* and *good sense*, to view the approaching struggle with *anxiety*, but resolution. During the last *four centuries*, since the period when the Caliphs have first resided in the capital of the Cæsars, only *one momentary act of indecision and weakness of judgment*, under *Selim*, has ever given *England*, *individually*, cause to complain of their *politics* or their *religious principles*. During the most critical period of the last war, when the *existence of civilization* depended upon the *forbearance* of *the Porte*, the *present Sultan forbore*, and the Continent was saved. The whole of European and Asiatic Turkey is *now crowded with our manufactures*: not a Turk or Rayah, whose house, family, and person, do not *bear testimony* to the immense and incalculable advantages to our commerce (upon which depends our industry and repose at home, and prosperity and greatness abroad), hourly derived from the presence of the Sultans *in Europe*, by whom *all* our products are *admitted* upon the payment of the most trifling import duties. When, on the other hand, we examine the rigid, oppressive, and almost prohibitive tariffs of other *less barbarous* States, and observe how much and fatally many of

the

the staple productions of our country are *partially* excluded or shackled by *customs*, in *foreign capitals*, in order to favour the manufactories of *continental nations*, and thus removing the fairness of competition, drive our merchants from their markets; it may be fairly urged that British Ministers, in investigating with *calmness* the real merits of *all* sides, ought not to be accused of *insensibility* to the *specious* (call them *solid*) arguments of those States, whose national and political *interests* would, instead of being deteriorated, be most manifestly *promoted* by *any change* in the present existence of Turkey. At any rate they should not, if possible, suffer the manufactures of England to be *hereafter excluded* from those districts, which have been for ages, the *reservoirs* of the products, and the founders of many branches, of English talent and industry.

NOTES.

NOTE (A), page 40.

SOME accusations are too impudent and odious to merit any other answer than the dignified silence of the most ineffable disdain. My readers will easily conceive this was the appropriate answer of the inculpated parties to the broad assertions of the Caimakams, that the insurrection of Theodore was merely to veil their serious concussions under the late unfortunate invalid, Alexander Suzzo.

NOTE (B), page 44.

How differently and delicately organized the regular opposition of the illiterate footman Theodore. *He* dexterously protested the most unlimited devotion

devotion to the Ottoman Caliph, and forwarded to Constantinople an humble petition to his Mahometan Sovereign: a declaration of griefs and rights, praying a reform; denouncing the Greek officers, the Boyars, the European Consuls, and the Franks in general, as the real enemies of the Sultan; and declaring himself and his ragged followers as the only faithful friends of the Porte in Wallachia. Had Ypsilanti, instead of this rhodomontade display of his means and his ends, declared on his part a like attachment for the *true* interests of the Sultan, denouncing the Pashas of Albania and Negropont as tyrants and traitors, and affirming his own zeal for the legitimate exercise of the authority of the Porte, as contrasted with their system of cruelty and spoil, so opposite to the Mussulman virtues of the Monarch, although this politic inception might have excited in some minds suspicion of a maturer undertaking than his own, there is no doubt but he would have succeeded in his enterprize, at any rate until his physical force, and the provident security of the heads of his nation and religion, had rendered an open avowal of a more extensive scope for his patriotism and courage, as expedient and honorable, as his then premature declarations were shallow, ruinous, and inhuman.

Note (C), page 53.

The Greek Saint Spiridion is not acknowledged by the *Roman* Catholics, because he did not vote at the Council of Trent. The exclusion, upon this ground, was a harsh measure: for Spiridion was attacked on the road by miscreants, who to prevent his attendance at the Council, whither he was hurrying with a holy zeal, cut off his horse's head. The Saint replaced the amputated head, so as to be able to prosecute his journey to Trent, but it seems not so expeditiously as to render it possible to register his vote, a default which cost him the Roman canonization. The Turko-Greeks, however, think this serious impediment a valid excuse, and Spiridion is the tutelar saint of the Ionian Islands, particularly Corfu, where his mummy is still paraded, in an open sedan-chair, round the fortifications, to the sound of military music, four times a year *(me teste)*, and, as I was informed by numbers, still performs miracles, by the cure of inveterate rheumatisms, and other chronic disorders.

Note (D), page 92.

Moscow was saved by the miraculous apparition of the Virgin, holding her infant upon the walls of the Kremlin, which struck the ferocious Nadir Shah with blindness, at the critical moment of the assault. The exact spot was pointed out to me in 1812, to convince me of that city being under her peculiar protection.

FINIS.

LONDON:
PRINTED BY COX AND BAYLIS,
GREAT QUEEN STREET, LINCOLN'S-INN-FIELDS.